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Amid the Faithful.

BY M. A. MAITLAND.

There grew a vineyard on a mountain side,
A spacious vineyard of the country's king,
The site was goodly—near a river wide,
Yet scanty profit did that vineyard bring :

For where the soil was richest, and the sun
Tarried the longest and the earliest came,
The ground with noxious weeds was overrun,
That waxed and bourgeoned to the keeper's shame.

Yet in one place, unfertile to the eye,
Where north winds sometimes had their surly way—
That nature in her kindest moods passed by—
Amid the leaves the purple clusters lay.

The keeper o'er the fruitful portion set,
Through Spring and Summer sought his own delight,
So when the vintage season came, he met
His lord, the king, with empty hands and white.

From dawn till dusk, through rain and summer heat,
The other strove with his ungenial lot,
And digged, and pruned, and watered when 'twas meet,
Till mellow Autumn his fair guerdon brought,

Then the king's children to his portion came,
And were refreshed, and told it in their home,
And the king heard and wrote that keeper's name
Amid the faithful in the royal tome.

1833 Mary E. Barr 1905

I have set the Lord always before me: because He is at my right hand. I shall not be moved.—Ps. 16:8.

During the months that have intervened since the departure of Mrs. Mary E. Barr, wife of Rev. J. S. Barr, D. D., —India Mission—there has been in contemplation the privilege of giving to the readers of the *Women's Missionary Magazine* a brief sketch of the labors of Mrs. Barr. The fact that nearly a half century of her life was spent on the missionary field gives to her a remarkable and worthy place in the history of the United Presbyterian Church.

The period comprising this term of years includes that of the foundation laying of missionary effort in our own, as well as in other Christian denominations. To have lived the life of a missionary's wife while the church was pioneering its missionary operations indestructably weaves that life, and others as well, into missionary history; and many there are who would love to add their testimony to what has been most affectionately written.—EDS.

Early Life and Missionary Experiences.

By WM. M. BARR.

Every life devoted to God can contribute something helpful to other Christian lives. This conviction induces me to respond to the request of the editors of this magazine for some account of my mother's early life and missionary experiences.

The person who is "well-born" begins life with a great advantage over one who is not. My mother started life with this advantage: Her father, William Black, was a sturdy Scotch Irishman, intelligent, industrious, and a man of pronounced piety. He was an elder in old Chartiers Presbyterian church at Canonsburg, Washington Co., Pa., a church founded by the famous Rev. John MacMillan. Her mother was Eleanor Manifold, in whose veins flowed the blood of the English Quakers; a woman of the strongest and noblest type of Christian character. From her father my mother seemed to have inherited her serenity, her evenness of temper; and from her mother, sound judgment and decision of character—qualities which shone in her character all through her life. She was born Nov. 20, 1833, on what was known as the "Boone farm," two miles south-west of Canonsburg, Pa. The greater part of her childhood was passed upon the "Mouniger farm," north-west of Canonsburg, on the turn-pike between Pittsburg and Washington, Pa. Her father managed the farm for the owner. Later he bought what was known as the "Collegiate farm" from Jefferson College then located at Canonsburg. This farm lay across the creek from the town on the south and is now known as the "South-side."

Here, shut in by the great hills of Washington county, in the beautiful Chartier's Valley, within sight of the old college town, my mother lived until she left with my father for far-off India. It was the life of a farm, yet not isolated but in touch with a town then celebrated as an educational center. Many of the older ministers of our church speak gratefully, and yet sadly, of the palmy days of old Jefferson College. It was then the most noted college west of the Allegheny mountains.

My mother was one of a large family of nine children. This was another advantage of her birth. After attending the common schools, she entered "Olome Institute," a select school for young women, conducted by Mrs. Dr. French and located on the main street of Canonsburg, near where the Second Presbyterian church now stands.

At an early age my mother united with the Chartier's Presbyterian church, locally known as the "Hill church" Her pastor was the Rev. Wm. Ewing, Ph. D.

Dr. Ewing was afterward the Principal of Jefferson Academy for many years, and my mother's sons had the privilege of preparing for college under his instruction. My mother's early religious training was that of the usual orderly, Christian family. Her children bear testimony to her familiarity with the Shorter Catechism. She spent much of her time with an Aunt, Mrs. Nancy Oakeson, who was a staunch Seceeder. The story is told that once her Aunt's pastor, Dr. Ramsey, called and, as was the custom in those days, "asked the Catechism," Being in some haste the good Doctor was skipping some of the questions when my mother, being a little girl and not overawed by his presence, called his attention to the fact that he was omitting some of the questions. This amused and greatly pleased the old Doctor.

My mother came from a family musically gifted and for several years she was the "leading Soprano" in the choir. Whether in these early years she, like my father, was being providentially led and prepared for her missionary life, I am unable to state. However, I cannot doubt it was so.

In the Spring of 1856 there came to Jefferson College a tall, slender, dark-haired, young man, from the hills of "old Pigeon Creek," nine miles south of Canonsburg. He came with some other students, to room in one of the college buildings on the "Collegiate farm," then owned by my grandfather, Wm. Black. This young man was my father. In this, seemingly natural and accidental manner, my father and mother first met. We never heard either of them say that it was "love at first sight," but that it was a very deep and tender affection they bore to each other their children have had ample evidence.

My father did not intend being a missionary when he was in college. That was a thought that came after graduation. It was a conviction that deepened as he passed through his course at Allegheny Seminary. When he first broached the subject to my mother, that calm heroism that never forsook her through life made her reply, "If you think you ought to go, I am ready to go with you." It required some courage to say that then, for those were the days of the dreadful Sepoy mutiny in India. It was a far-off, almost unknown land then. There were not wanting those who tried to dissuade both father and mother from going as missionaries. But with them it was a call from God they dared not to disobey. A few facts about their setting out and the long voyage may be of interest to friends.

On Monday, the 4th of November, 1861, my parents sailed from Boston for India. Kindhearted Dr. Alex. Blaikie, who was then pastor of the Boston United Presbyterian congregation, together with some of his members, "accompanied them to to the ship" and with prayer and best wishes bade them farewell. That evening as the daylight faded they watched with tearful eyes the low lying shores of Massachusetts and their native land recede from view.

Fortunately, the "Journal," written by my father on the voyage, is at hand and contains many interesting items. The ship was a sailing vessel, small and slow. With a strong wind she could make eight miles an hour, which is very slow progress as compared with the swift greyhounds of the sea of the present day. The name of the little ship was the "Albert Gallatin." The distance to be covered between Boston and Calcutta, India, was 17,000 miles. The route was south-east across the southern Atlantic around the Cape of Good Hope and up through the Indian Ocean to Calcutta. It was on the 125th day of their voyage, or on Mar. 11, 1862, that they had their first glimpse of the sandy, jungle-covered shores of India, near the mouth of the Hoogley river. (Contrast, in time, the return voyage of my father just completed. He left the Punjab Sept. 10th and landed in Boston, Oct. 23rd.) On the ship there was but one other lady beside my mother,

a Miss Marsden, who was going as a missionary of the Baptist church to Burmah. There were twelve sailors besides the officers of the ship. To their religious needs my father and mother ministered as they had opportunity.

On this long voyage they first began to experience some of the privations of missionary life. They encountered se-

Miss Jameson.
Dr. Barr. Bessie Campbell. Mrs. Barr.
Miss Clelnnd Mary J. Campbell

A tea party in Pathankot one year before Mrs. Barr's death.

vere gales at times and the gallant little ship tossed fearfully. My mother was very sea sick; indeed she never became a good sailor. The voyage was extremely monotonous at times. For days the ship made little progress owing to contrary winds, Their cabin was very small. My father speaks of it in his "Journal" as "our 6 by 7 pen." Although they had paid for a first class passage, the accomodations were miserable. The food was most unpalatable. Only once did they sight land on that long voyage—some rocky, desolate islands belonging to the Brazilian government in the South Atlantic, Lat. 3-30; Long. 32-16. Only twice did they have sight of another ship. No letters, no newspapers, although their beloved country was in the throes of civil war and some of their nearest kindred were in the Union army; no visitors save the albatross and Cape pigeons that came off the coast as they rounded the Cape of Good Hope. Yet the monotony of the voyage was broken by reading and study, and by some little excitement, as once when the ship ran into a school of whales, and on another occasion when one of the sailors harpooned a porpoise, and as the sailors were hauling it aboard, with a vicious flap of its tail it knocked the old

cook over the anchor, my father adding the remark in his "Journal," "Had it knocked him into the water and *washed* him some it would not have been much to his disadvantage."

What the thoughts of our dear mother were on that prolonged, tiresome voyage I have no means of knowing. She must have thought much of home and kindred dear; and yet she never complained, but cheerfully interested herself in the little world within their ship and in reading of the land and people to which they were destined.

Upon reaching Calcutta "the City of Palaces," their journey was by no means ended. There lay before them 1,400 miles of travel by land before they reached Sialkot in the Punjab, where seven years before Dr. Andrew Gordon had established our mission in Northern India. About 200 miles of this long distance was made by railroad, the remainder by means of the *dak-gari* (dak, post; gari, wagon), a clumsy, four-wheeled vehicle resembling our stage coach. The last 70 miles from Lahore to Sialkot was made by "dooly" a kind of palanquin carried by coolies. But this long land journey, although tiresome in the extreme, was a relief after the ocean voyage of five months; there were so many new things to see and learn.

I need not dwell upon my mother's early missionary experiences. She had to learn so many things about the people and their devious ways without the help older missionaries can give the new ones now. I will just add here that my mother ever felt specially grateful to that saintly missionary, Miss Elizabeth Gordon, for much wise advice and womanly sympathy.

But she had to have her own trials with the language, with the household duties, with the management of the natives, with the debilitating climate, with that home sickness that comes to all missionaries. It was a new world to her. Everything was so different from America. It required great patience and tact to *always* exert a true Christian influence. But she learned rapidly and soon won the esteem and affection of the people. Our childhood recollections of our mother are of her cheerfulness, patience, gentleness, her wise firmness and her intense interest in her Master's work in India.

I now reluctantly lay down my pen for others, more competent, to write more fully of her missionary life. Her children are becoming reconciled to her death in that far away land. In a sense it was fitting that she be buried amid the scenes of her labors although it was a *crushing* of our fondly cherished hopes. Our thoughts go often to that new-made grave at Sialkot. Her body rests with those of the other sainted missionaries, Mrs. Martin, Scott, Morrison, Revs. Lytle, and Reed McClure.

Oh India, land of teeming millions; land of countless idols, dark superstitions, hopelessness and sin; land of famine and plague—yet also land of the "open door," of magnificent Christian opportunities! Oh! land dear to us because on thy sunlit plains and under the shadow of thy mighty mountains our childhood was passed; now doubly dear because in thy soil the precious dust of our loving mother lies awaiting the Resurrection morning.

West Middlesex, Pa.

The Early Reminiscences of Mrs. Barr's Missionary Life.

By Mrs. Margaret D. McKee.

"Mary E. Black is the name of the person *chosen* by James Barr to accompany him out to India" was the announcement made in our home one morning in the spring of the year 1861. In after years we realized more and more that Mrs. Mary Barr was *God's choice* for a good example and a full life service for Him.

The young minister under appointment of our Foreign Board had been our guest the previous night and had just taken leave of our family when the news of his coming marriage was given to us. We

all knew that our father was very much interested in his relative and friend and that he was indeed rejoiced over the fact that Rev. J. S. Barr was appointed to the mission in the Punjab. I well remember that one of the petitions offered almost daily at our family worship was this: "May many young persons be found who are ready and willing to consecrate their lives to preaching Christ on the banks of the Ganges." Although Mr. and Mrs. Barr were not going as foreign missionaries from the college that we were most deeply interested in, Westminster, it was quite an event to hear of their going as representatives of the United Presbyterian Church to engage in mission work.

Of course, then, we were anxious to hear more about the future Mrs. Barr who was so soon to leave her home, cross so many waters and such a great distance from her native land. When we questioned father he went on to say that in his opinion Mr. Barr had "made a wise and suitable choice. Miss Black was a most excellent Christian woman, and she is fortunate in possessing a knowledge of music, being a beautiful singer and the leader of the choir in the Presbyterian church in Canonsburg. And now, daughters, (he closed by saying) I have given you all the information that I have." This was my first introduction to one who ten years afterward was my dear missionary sister in Gujranwala.

There is a well preserved oval-shaped photograph here before me (see frontispiece) of young Mr. and Mrs. Barr taken shortly after they were married, which was framed and hung up in our "best room." I like to pick it up and look at it now and then, for it seems to me that I can never in my thoughts separate these two missionaries even in their pictures, They always stood side by side and were *one* together in rejoicing and in sorrow—*one* in *their* work.

How youthful they look as pictured when they "went out the first time ;" the faces serene and happy, the hair jet black and glossy, full of hope and ready to endure hardness as good soldiers of Jesus Christ! In a great measure they were both innocent of the form in which this enduring hardness would come to them. They went trusting in His promise, "Lo, I am with you always."

The next picture that I have of Mary E. Barr is the one printed on memory's page. The long journey by sea and then by land is ended. "Our mission," away up country after many inquiries as to the best route to reach the place, is at length sighted and we tell the native outside to take us to the "American Mission House." He stops at a shop and has a few words with the native shop-keeper, then blows his horn and we are off again, our "dak ghary" fairly flying along those beautiful roads, the horn blowing all the way up to let the the occupants of the *one American home* in the station know that the new Sahib and the Mem-Sahiba have arrived. Mrs. Barr, shading her eyes from the sun with her hand comes out on the back veranda with her husband and I can very well remember, after all these intervening years, what a thrill of home-like feeling entered my heart when that cordial welcome was given to me in the familiar name "Maggie, welcome, welcome to Gujranwala." How can I feel lonely or wish for the presence of some of my sisters when I have such a kind sister here in the mission house to sympathize with and help me ?

Every day from that eventful day on until Mrs. Barr left for the hills, (early in April on account of one of her little girls not being strong and feeling the heat,) we two were constantly together with the children, and I was each day learning something useful from my friend and seeing something of Mrs. Barr's self-sacrificing life. At this time there were five children in the home and only those who had the experience know how much anxiety a family in India brings to a loving mother's heart. And Mrs. Barr was an ideal mother !

This dear sister had the happy faculty of making one feel comfortable in her

home. She was one of the women of whom it is written, "she looketh well to the ways of her household." I think that very often what we call the "little courtesies" shown by us to one another not only tend to make us feel at home, but go far in helping us to have good impressions of our new surroundings, and thus bring contentment into our lives.

A glance into Mrs. Barr's face at this time would assure you that she was contented and happy. Her husband said more than once (when speaking of the pleasure the mother had in caring for the little ones,) "you are now spending the happiest days of your life when you have the children with you." It was soon noticed by us that the black, neatly kept hair was silvered with grey, and that the countenance showed that she had known something of care and responsibility, yes, even of sorrow, in the first ten years of service. We felt that Mrs. Barr was one missionary at least who had experienced and seen more than "a little pleasure trip." Among the first items of information that she gave me was that frequently they had baptized persons, thinking that they were sincere and that when one from the number apostatized it was the greatest trial that the missionary had to endure.

On our arrival in Gujranwala there was an orphanage of a few Christian boys and while Mr. Barr was looking after the secular and religious training of the boys, Mrs. Barr looked after the making of their clothes. She always felt interested in the future welfare of these boys although the orphanage was discontinued in the beginning of 1872. Our friend always took our native Christians into her warm, motherly heart and they appreciated the fact that she loved them and desired their souls' best interests, as well as to teach them to be cleanly and neat in their persons and homes.

The Barr's home was always a pattern of neatness and the large mission house at Gujranwala, as well as the more homelike cottage "Shady-side," on the hills, (as we saw these two homes in '71) both showed the tact and good taste of the home-maker in the arrangement of the most simple furniture and the ornaments brought in from nature's large field. "If we have few pictures and ornaments out here," she said with a smile, "we have few cares."

What interested me most when I came to spend my first Sabbath in Gujranwala, was the "early rising" to go down to the exercises in the court. The boys' school was at this time held in what is called an "open court," a small room having no roof. When the sun shone out strong this was not at all a comfortable place for the boys who assembled there for religious services. I can't write that they were *seated*, for they were so literary packed on that earth floor, that I scarcely think that one boy could rise until the whole mass of boys rose together. The one part of the exercise that the boys seemed to enjoy was the singing, Mrs. Barr being the leader, and how well fitted she was for this! Oh! how she loved the Psalms.

In after years Mrs. Barr always felt a warm interest in the boys' school in Gujranwala. On Mr. Barr's leaving for his first vacation in America, my husband took charge of the boys' school, and when on their return she visited the school, now occupying a building of our own, seemed just as interested in the success of the school as ever. When others seemed to lack faith in our school as an evangelizing power her faith did not waver. "This is the time of seed sowing and in some future day there will be a harvest gathered in for Christ," seemed to be the thought in Mrs. Barr's mind, and more than once both Mr. and Mrs. Barr spoke words of encouragement to the manager of the mission High-school. I am glad that they both lived long enough to see baptisms from the school so dear to their hearts.

And now as I review those early days in Mary E. Barr's mission cares the question comes, Why was her whole life a great success, and why was she spared

so long a co-laborer with her husband? You may say her children needed her here. She loved her boys and girls intensely. She would answer herself if she could, ,'God and my husband needed my little service out in India, even more than I was needed here at home." When her work in our mission was done He took her to Himself.

Mrs. Barr as a Co-laborer.

By Miss Kate Corbett.

"Our dear mother Barr was laid to rest at the South Compound Sabbath, May 2, I cannot realize that she has gone from us."

"She died as she lived—serene and quiet, strong in her quiet resignation as she always was in her busy life."

"I have missed her advice and quiet restful talks so much already."

"You will indeed miss her when you come back; she was so much to you—and to us all."

These are some expressions which will tell more than words of mine how Mrs. Barr was esteemed by her co-laborers. Quietness characterized her life—that quietness and assurance which are the effects of righteousness. She never seemed in a hurry yet always was on time. During the more than six years that I shared her home, and the thirteen years of our subsequent friendship, I never saw her anything but quiet, dignified, trustful and always helpful. Her motherly kindness made the loneliness more bearable for many of us and helped us over hard things which came to us in our first days of inexperience and strangeness. She always had a helpful word for her girls.

I learned much from her those first months in India, while she and Dr. Barr, Miss Campbell and myself itinerated through the district or spent the hot season in our happy Zafarwal home. Many little words dropped here and there in those days stayed with us and help us yet. After the weather became too warm to be under canvas we spent some time in those parts of our district where there are government rest houses. Late one evening we reached a bungalo where we were to spend the night and a part of the day following. After our goods were unloaded Mrs. Barr came into our room and after a few cheerful words said, "Girls, make it a rule always to tidy up the place where you stop if only for a single night. Much of your lives in India will in all probability be spent going about like this. Make your room, no matter how poor a place it may be, as home like as you can; for if we are to have any home life at all in India, we must have it, often, by the way as we move from place to place." How many times we spoke of this afterwards and were glad Mrs. Barr had sounded that note of warning.

Mrs. Barr was a real mother in the home and helped her girls in every way possible to get a better understanding of new ways of housekeeping under such different and strange circumstances and surroundings. "Do not allow yourself to scold. It will become a fixed habit if you do," was another bit of her quiet advice for which I have many times since been very grateful. She had such an easy, helpful way of saying these good little things. Hers were words fitly spoken and always told of rare kindliness of heart and thoughtfulness.

It was my privilege to travel to India with her when I first went out in the autumn of 1886. She had left her children in America and returned to the work with her husband. Her life previous to that time had been a very busy one. Although she read Roman Urdu and spoke the language freely, she set to work, at above the age of fifty years, to learn the Persian character so that she might read the gospels for and teach the catechism to the village women and children in their own dialect. These portions had been translated into Panjabi and were then printed only in the Persian character. Many women and children heard the good news from her in her

tent when they came to see her or in the villages as she went about among them. As long as she was able she did much to teach the poor ignorant ones whom she loved in such a practical way. Her diligence was a spur and a help to me in those first days.

In our home at Zafawral, and in the work in our congregation and among our people there, I saw most of Mrs. Barr's love and helpfulness alike for her own and for our Indian friends. How tenderly she did for the poor little suffering children brought to her for medicine and care, often adding to the efficacy of her medicine as well as to the comfort of the child by supplying some warm garment. She saved everything that could be made useful to child or grown person. Once when the danger of spoiling some one by giving to them was being discussed she said in her convincing way, "Better spoil them by giving than ourselves by withholding." One of her practices was to save bits of candy, fruit or cake for the children who were constantly coming in. Whatever might serve as a toy for a child was kept and passed over to make a bright spot in some little life.

Her deep sympathy with the mothers brought her very near the hearts of the poor women. A poor bereaved one once said, "The Mem Sahiba truly loves us; she wept for my baby boy as for her own." Another added, "Every day, twice a day has the Mem Sahiba come to help me in my trouble. May the Lord reward her. By her kindness my child lives." Each one in the room had something to add. We very frequently heard such testimonies from the non-Christian, as well as from the Christian women in the villages around Zafarwal.

Her care for the aged poor was another prominent feature of her life among our people. An honest old Christian man living in the village of Scottgarh quite often came to borrow a little money for an emergency; he would crave a small silver bit, and true to his promise always repay it. After a while she fell into the habit of keeping a rupee in the cupboard which she called "Budha's rupee" and as often as the old man came asking he received the money. She kept a watch over his wardrobe and had a care that he did not suffer from the want of warm clothing. These are only instances of her kind carefulness for needy ones.

Her nature had its cheery side and she contributed to our amusement in the home and by the way. Coming into camp weary and spent one hot afternoon in March, we rolled the tent wall back to allow a free circulation of air. A crowd of noisy, curious children quickly gathered and squatting on the ground so that they might the better see into the tent began their chatter. We were all tired and wanted quiet and rest after the busy day. In a playful mood Mrs. Barr put up her hands and peeped through them at the assembled rabble. The effect was surprising. The children tumbled over each other in their haste to get away and none stayed in their mad flight until they were safely out of range of what they feared might be the "evil eye". The incident was often laughingly referred to, but never repeated, although the children oftimes severely tried her with their noise and inquisitiveness.

Those of us who were privileged to be her India daughters felt when she signed herself "Your Panjabi Ma" that there was heartfelt meaning behind every word. She was a friend and counselor to the older ladies of the mission and as long as her health permitted bore her full share of the public duties pertaining to life in the mission field. Hers was a hand to tenderly care for the sick, a heart to deeply sympathize in times of weakness and suffering, a will staunch enough to plainly rebuke evil doing, a nature generous enough to gladly rejoice in the good that came to any and all. Hers was a life spent for the salvation of souls, for the uplifting of a people—nay, for Jesus sake—at what cost to herself and her loved ones not even they (none but God) knew.

I will close as I began with a quotation: "We alway felt when Mrs. Barr represented us among strangers, that we need have no fears of our standing among them, for all must do her honor for her noble bearing and gentle kindly manner. I always felt safe in following her advice as to my conduct in, to me, new surroundings. She knew the right thing to do and was always so good to tell me." I am sure I speak the truth when I say Mrs. Barr was loved and respected by all her fellow Christians, Indian and foreign alike, as well by the many friends she had among those whom she longed to see coming to Christ. Her faith was strong, her love deep, her sacrifice complete. No broken shaft could symbolize her life for it was complete.

I for whom she did so much, soothing my pains in times of severe, suffering with all a mother's tenderness, cheering me during weary days of convalescence, sympathzing and rejoicing with me in prosperous days and times of health am glad to have had the privilege for more than eighteen years of signing myself, "ONE OF MRS. BARR'S PANJABI DAUGHTERS".

Last Days of Mrs. Barr.

BY MARY J. CAMPBELL.

When our hearts are full of love and appreciation of the one we wish to tell about, words seem so cold and lifeless when put down with pen and ink; yet this is the only way we can reach the many who long to know more of the "missionary mother" in India.

Mrs. Barr enjoyed excellent health all her long missionary life until two years ago. She then had a severe illness which kept her in the hospital in Sialkot for a few weeks. From that time on until the end she was seldom free from pain; but no complaint was ever heard. During the past winter she suffered a great deal, often getting no rest day or night. As no trustworthy medical aid could be secured in Pathankot, the civil surgeon from Gurdaspur, 20 miles distant, was called. He came, but could only remain a few hours and did not seem to understand her case. Then came that memorable morning of April 4, when North India was shaken by an earthquake that in a moment's time blotted out 20,000 lives. As Pathankot is only 50 miles from the place where the greatest ruin was wrought, the shock was felt most severely there. Dr. Barr had left the night before for Sialkot in order to be present for the beginning of the Jubilee Convention. Mrs. Barr who was alone in her room when the shock came knew from the way the strong mission house creaked and rolled that this was no ordinary earthquake and, feeling it was unsafe to remain longer in the house, she managed in her weak state to get outside. She took hold of a small tree to keep from falling, for the earth was still swaying violently. A servant came running to her and threw a blanket round her, for she was shivering in the early morning air. She now thought of the three new ladies on the other side of the house, and soon as possible made her way to them, She found them inside their rooms; this being their first experience they thought it was only an ordinary earthquake. Mrs. Barr wrote me an interesting account of the earthquake, for I was also in Sialkot; but she did not say that she had had been made worse by the shock and consequent excitement.

Returning from the Jubilee, Dr. Barr, who was superintendent of the mission property in Dharmsala, felt he must go up to the mountains to see how much damage had been wrought. I had gone a few days before to see if help could be given to the sufferers there and in Kangra. When we returned from this sad journey we found Mrs. Barr's condition alarming.

That good angel of sufferers, Dr. Maria White, now came over from Sialkot and made a careful examination of Mrs. Barr. She soon discovered that she was afflicted with a dangerous malady which would likely terminate fatally.

The preparations for leaving immediately for America were hastened, but the doctor said Mrs. Barr's system must be built up before she could undertake the long journey, and as that could not be done in Pathankot where no medicines could be had, she must be removed to Sialkot. The wearisome journey of 180 miles was undertaken that this dear one might gain sufficient strength to enable her to make the long, long journey home that she might look once more on the faces of her dear children before going to the heavenly home. She was very much exhausted after the journey of 18 hours, and was so thankful when she was taken into a quiet room in Mr. Ballantine's home on the South Mission Compound, This had been her home when she was surrounded by her children, and the room she was given was one full of sacred memories to her.

Her friends now rallied to her help, those who knew her best, and all that could be done, was done, I think, for our loved missionary mother; but she was not to recover. We knew how she had longed with all a mother's love to see once more the children she had given up for Jesus' sake, and yet when the doctor told her that her time of departure was at hand, she smiled sweetly and said, "If it is His will it is allright. I would like to see my children again, but He knows best." She called Miss Young to her side and dictated a message to the daughter and sons in America. She told them she had hoped to see them again, but it was not God's will and she was content. She urged them to live only for Christ, saying it was the only life worth while. *She knew for she had lived it.*

Two mornings before her death she had a sinking spell and she hoped the end was near, for she said she was so tired and longed to see and be with Jesus. She asked Dr. Simpson to call the friends as she wished to bid them goodbye. It was 4 o'clock in the morning. Quickly all gathered round her bedside and she spoke clearly and calmly to each one. Seeing some in tears she said, "Don't cry, I am glad to go." She asked Dr. Martin to pray for her.

From this spell she rallied, but was not srong enough to speak much and at times her mind wandered a little. She often spoke of Pathankot and our people there, and how she longed for a drink of cold water from our Pathankot well. She remembered one of our servants, a Mohammedan young man, and asked again and again, "When will Yayub come?" You may be glad to know that at our late convention in Sialkot this same Yayub said he now believed in Jesus as His "Saviour". Speaking of another Hindu she said, "I think he will yet become a Christian." God grant it. She frequently spoke of her children, those in America five in number, and the five in heaven. Every evening she was carried out into the large compound, and how she enjoyed the fresh air! Then some of the Christians would draw near and look earnestly at her calm, sweet face.

When the end came early Monday morning, May 1, it was Dr. Barr, Miss Cleland and myself—the Pathankot band —who were watching. Calmly and quietly, just as she had always lived, she passed away to be with Jesus, who was dearer than all to her. During all the days of her illness not a shade of anxiety was betrayed by look or word. Her life of self sacrifice paid.

Nearly all the missionary friends came in for the funeral, which was held at 8 o'clock May 2. The casket was trimmed and the grave decorated by the single ladies of the mission, who knew they had had a true friend in Mrs. Barr.

For 19 years I had been associated with her in closest fellowship, and during that time I never heard from her anything but words of love and sympathy for the Miss Sahibas of the mission. She was absolutely loyal to them and they loved her and gladly rendered this last service to their dear friend. A sheaf of ripe wheat fastened with white ribbon stood beside the casket, fit emblem of

her life now ripe and mature for the heavenly home.

The service was very simple, just as she would have liked. Several friends from full hearts spoke of her beautiful life in Jesus. Tenderly was she borne by the missionary brothers to the sacred spot in the Mission Compound where lies the dust of many dear ones, and laid away in hope to await the resurrection morn.

Mrs. Barr's seemed to be a life of perfect control. No agitation or excitement ever marred the calm of her beautiful face. In death it wore the same peaceful look. Our loss is great. We deeply sympathize with Dr. Barr, and the daughter and sons, but we also rejoice and praise God for her long and beautiful life in India.

WHAT SOME OF THE CHRISTIANS SAY.

Dear old Kanaya and his wife, of Zafarwal, where Mrs. Barr labored many years, wept for her bitterly and were only comforted in the thought that she is now at rest. How they loved her and remembered her many deeds of kindnesses to them and words of sympathy in their times of deep sorrow.

Rev. Ganda Mall and wife sent Dr. Barr a beautiful letter after Mrs Barr's death. In it they said she had been a true mother to them, that they always felt free to tell all their hearts to her.

Rev. Jiwar Mall said it was Mrs. Barr's love and sympathy that kept him from stumbling when a boy, he of 16, left home and all for Christ.

Hundreds of similar testimonies might be given, for Mrs. Barr was known and loved all over our large mission field. With one voice our India brothers and sisters praise God that her body is laid away to rest in this land. It seemed to us God loved her too well to allow her in anyway to be sep rated from India.

Pathankot, India.

On the Way from California to India.

By Miss Emma Dean Anderson.

AS OUR good ship, Kul-Sang, is steaming up the Hoogly, and, if all goes well, will in a few short hours land us in Calcutta, it behooves me to settle myself in a quiet place and fulfil my promise to you. Since the time I left you on the Xenia platform and boarded the western train I can truly say, "Goodness and mercy have followed me," and all my wants have been supplied.

After a busy happy month spent with friends by the way, on September 6th, at one o'clock, our ship "China" steamed out to sea, and once more loved ones in the home land were left behind and the face was India-ward.

May I not through the Magazine thank all the dear Christian friends for all the love and kindness I received during my vacation? I did have such a good time in America and go back feeling strengthened soul and body for the work before me.

Mrs. Margaret Shaw Doty and her son, William, are my companions in travel; they are going to India for a visit, and it has been so pleasant for me to have their company. There were about thirty missionaries of different denominations on board and we soon became acquainted. How God sets his mark upon His children! I had never seen any of these friends and yet, in three days, from among a list of more than a hundred passengers, I selected my friends and spoke to them and did not make a single mistake.

Our first stop was at Honululu, which point we reached in six days. The harbor is a fine one. We were sometime in rounding the island and how beautiful the green hills looked! Here and there were little plains under high cultivation and cottages nestling among a rich tropical vegetation and foliage. We came

right into dock. The approach at the landing is very western in appearance—fine business houses. The missionaries of the Christian church came aboard to meet the missionaries of their denomination and invited all the missionary party to become the guests for the day of the congregation. This was indeed very kind and enabled us to see very much more than we would otherwise have done.

Passing through the ware-room, we found ourselves in a broad, well-kept street. We were just at the car line, and we were soon seated in an electric car bearing the name of a Philadelphia company. We went first to the city park. It contains many acres; the water was so clear, the grass so soft and green and there were many beautiful trees and flowers, all so very refreshing after six days of sea life. An exchange of lines took us in another direction through some of the residence streets. The little cottages, almost buried amid tropical plants and trees, reminded me of Columbo, Ceylon, After visiting the tomb of the kings we went to the Young Women's Christian Association building, where lunch was served us on the veranda. Our friends had prepared a menu made up almost entirely of nature's dishes—cocoa nuts and sweet potatoes cooked together, alligator pear salad and other strange dishes. As to two more car rides in the afternoon, space will not permit me to enter into details, only to say we saw one of the best collections of deep water fish to be seen anywhere. There were gold and silver fish, pink and red fish, blue and purple fish, white and black fish, rainbow, speckled, and striped fish. Oh, such beauties! Had I seen the same depicted in a painting I would have said, they are too highly colored.

The pleasures of the day ended with a missionary meeting in the Christian church, including short speeches about many lands. I was called upon to say something about my denomination and mission field.

Ten days more and we were in Yedo Bay. We anchored about half a mile out. The harbor was full of ships. Just beside us was one of the English boats that had been taken by the Japanese because of contraband goods. How interested we were in seeing Japan! Not only on account of war, but because of the United Mission Study of this country. The first thing one has to do is to have some money changed. It is not hard for Americans to use the Japanese money, for they have the same system, only their yen, or dollar, is worth just half as much as ours.

We had just time to catch the train for Toyko and found the railway carriages something like English ones. It is eighteen miles from Yakohama to Toyko, and this gave us an opportunity to see something of the country. Most of the buildings in Japan are one story and rather lightly built, more of a fancy, airy appearance than one of durability. Many had tile roofs. No matter how small the country home, there was always something artistic and beautiful by ways of trees or garden. Most all the way it was either rice field or vegetable gardens.

Mrs. Doty has an old college friend in the Baptist mission and we went to call on her, and spent two hours very pleasantly with her, and in visiting the boarding school for girls under her supervision. They have a good three story frame building. The rooms that the girls occupy are small and have nothing but the nice fine matting on the floor and a large clothes room at one side. The Japanese sleep on mats, and these are made a certain size, so that in speaking of the room, you give the number of the mats which cover the floor. In the morning the bedding is folded and laid on the shelves of the clothes room. The rooms are separated by portable partitions which are formed by light frame work covered with white or light gray paper. When desired these can all be removed and the rooms made into one arge one. Everything was as clean as could be and the girls had such bright,

happy faces. When we went into the class-rooms the teacher and pupils would bow very low three times in saluting us. I noticed the shoes were left at the door as in India. We met three of the Bible women. One of them was very fine looking and the peace of God was written on her face. She had led many of her sisters to Christ. I could not but think, surely it is worth while to labor, give and pray to save such people.

And pretty as the Japanese women are pictured on their fans and other things, the living woman is far more interesting, then when she patters along on her wooden clogs. The very poorest in her cheap cotton kimona is as picturesque as her richer sister in silk or crape; and of all the sights of Japan nothing was more interesting than the Japanese babies, tied on the back of the mother or sister.

Toyko is very little changed and it is indeed a privilege to ride through the narrow, busy streets, so bright with oriental life. Passing along one, we met a lot of girls returning from school carrying their books and moving along as free as in America. I have not space to describe the imperial grounds nor the old temple we visited only to say, even while we stood in the temple men and women came and presented their offerings and threw the little bits of paper on which a prayer had been written for them by the priest in front of the idols. The Japan of today needs our Christ very much.

We also stopped at Kobe and Nagasaki and had a day at each of these places. They both had fine harbors. We enjoyed the Inland sea very much. It is a long strait which stretches for 240 miles from Kobe with small and larger islands, some covered with trees, others under cultivation. The scenery is continually changing. Sometimes a very narrow course is left for the ship. Again a high mountain seems to rise just out of the water.

Just as we entered the Nagasaki harbor we saw the celebrated island of Pappenburg, where in the seventeenth century, thirty thousand converts were thrown over the cliffs and killed for the sake of their belief in Christ.

For a time Christianity was extinguished from the islands.

We had three days in Manila, but it was hot and stormy and we were anchored outside the breakwater. I was interested in all I saw, but one cannot but feel disappointed with Manila after seeing Japan. Things are Spanish looking and have a rather tumbled down appearance. U. S. mail boxes on the street and American policemen seemed rather out of place. On the streets the same ugly buffalo drag the heavy wheeled carts as we have in India. The dress of the women is different from anything I have ever seen—a full skirt and a loose short jacket of very thin goods, cut very low at the neck, and then a square of the same kind of goods folded three cornered and worn around the neck; nothing on the head.

We reached Hong Kong on October 9th and were so thankful to find a ship sailing next day for Calcutta. The ship was a fine new one and we were the only first-class passengers as far as Singapore. The sea was calm and the officers kind and thoughtful and we had a delightful voyage.

Singapore belongs to the English and is one of the most important ports of the world. Ships of all nations have to pass here on their way East and West. This is the most southern point in Asia. We were anchored for four days, as we had so much cargo. The vegetation is very tropical and the climate hot and damp. The people are Indian, Malay and Chinese. My knowledge of the Hindustan served us well. After leaving Penang, which is the other part of the Straits Settlements, we had it very rough and we were indeed rocked in the Cradle of the Deep; but He "who holds the winds in His right hand" brought us in safety to our desired haven, even amid danger, as a cyclone had just passed near our ship's track.

I had prayed for weeks I might reach Calcutta today, October 25th, so as to arrive at Sialkot during the Annual Meeting, and how thankful I was to find we had reached the bar in time for the tide and would soon be in. I am over-glad to be so near India, and forgetting the things which are behind "I am determined to press forward."

"Pray for Us."

This poem was suggested from the burden of the letters from the India mission field, and written for the Women's Missionary Magazine by MARGARET R. RADCLIFFE Washington, Pa.

We are praying for you as we bow to-night,
In the presence of Christ our Lord;
We are praying for you that His loving voice
May grant you the answering word.
We are praying for you that the darkest path
May be lit with divinest light,
And the Saviour walk by your side always.
We are praying for you to-night.

We are praying for you that the Master's love
May be your soul's full feast;
That the parting clouds in India's heaven
May show the Star in the East.
We are praying in bands that showers of grace
May gladden your waiting sight;
We are praying alone in the silent hours
Of the hushed and holy night.

We are praying for you from the sacred desk,
That every soul be won
For which you pledged your strength of days, —
A sacrifice well done.
We are praying to-night that the Master's will
May shower you with blessings bright,
That your souls may rejoice in strength renewed.
We are praying for you to-night.

We gladly kneel and join your plea
Low at the foot of the throne;
Though waves divide our prayers unite,—
In the Saviour's love we are one.
We are praying to-night that the rising tide
May touch its loftiest height,
'Till floods of blessings sweep all the strand.
We are praying for this to-night.

We are praying, Ah! yes, that your joy be complete,
That the wings of your faith be strong;
We are praying for you that your mission true
Be earnest, loving and long.
We are praying for you; are you praying for us,
That on us may arise the light;
That the spirit-filled may be born unto us—
Are you praying for us to-night?

Assiut College.

By Elbert McCreery, of Xenia Seminary.*

EVERY successful business man not only expects results from his investment but also is constantly on the lookout to see wherein he may add to the efficiency in method or equipment. What is true of the successful business man should be preeminently true of those whose interests are concerned with the King's business. The success which has attended the efforts of our church at home and abroad should not blind our eyes, but rather clear our vision, and we should search diligently to improve our equipment that His kingdom may thereby be hastened.

Our mission in Egypt is recognized by all bodies as one of the most successful of all modern missions. The position taken by our Foreign workers emphasizing the value of education in all permanent mission work is to-day conceded to be one of greatest wisdom. Our educational institutions in Egypt are to-day classed with the very best in the Levant. Speaking of our College at Assiut, Dr. Jas. S. Dennis says: "It has trained a whole generation of men who as pastors, teachers, men of affairs, leaders in journalism, servants of the government, have been a power in the social and civil progress of the country." There we have some of the returns for the outlay which our church has made and the universal verdict must be that it has proved a profitable investment. I suppose that to-day there is no where to be found a similar institution with an equal number of students in which there is a larger percentage of the total enrollment being trained for definite Christian service.

One of the great needs of the College to-day is for permanent missionary professors, whose energies shall be directed exclusively to the work of the College. For some years now this has been one of the needs set forth by the workers there, and in vain they have seemed to plead for this. Are there not men to-day who desire to fill in God's plan for the redemptisn of the world who would be ready to make very definite their life work by offering to serve in this position? I know to-day of no place where I feel one's life will count for more in the advancement of the kingdom than in the College at Assiut. And why do I say that? Because God seems already to have said it in the way he has blessed the work. Not only so, but that institution holds a strategic point in that land of Egypt. It stands as the beach light of the new Egypt, the Egypt portrayed in the closing verses of the ninteenth chapter of the prophesy of Isaiah. Assiut College in her position is unique. She alone, as an institution whose standing is sufficiently recognized as to command attention, is holding aloft the idea of what Christian education should be and do. While the schools of the government find in their curriculum a place for the Koran, our College gives the Bible a place as a text book, and her whole atmosphere is that of the Gospel.

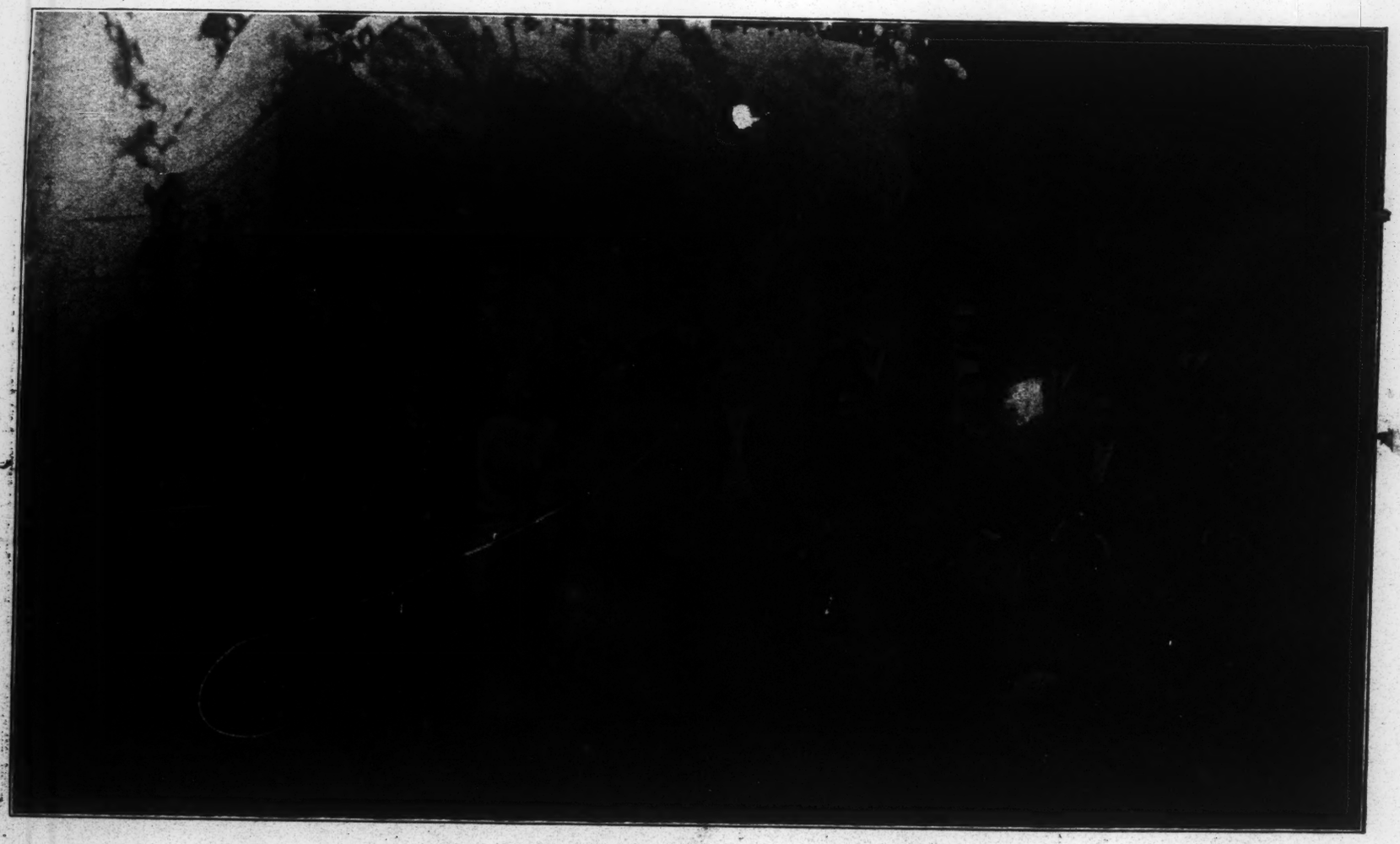
The hope of any mission field is largely in its youth, and if we fail to reach and hold these the work cannot long succeed. Now what is the condition which confronts us? It is this. The government schools, which in reality are Anglicised Mohammedan schools, from which however Christianity is excluded, are to-day pushing forward, and we must be able to hold up our standards and offer as good an education as is given elsewhere if we are to continue to hold the young men of

* Mr. Elbert McCreery spent two years as a teacher in Assiut College after graduating from Monmouth College, Monmouth, Ill. He returned to America to become a student in Xenia Theological Seminary. He will graduate in 1906, and will then return to Egypt. We know of no one better prepared in intelligence, devotion and spirit than Mr. McCreery for the work he so plainly sets before the church.—Eds.

ASSIUT TRAINING COLLEGE.

OUR BOY'S SCHOOL AT OMDURMAN—*SUDAN.

*The Sudan is fast opening up to civilization . . . When once the Sudanese comes to know that we are here to help him and his children, we believe the problem of getting pupils into our schools will be largely solved.—Our Foreign Report—G. A. Sowash.



ASSIUT COLLEGE—FACULTY AND INSTRUCTORS.

ASSIUT COLLEGE

Members of the Volunteer Band (79) April, 1905. These students have voluntarily pledged themselves to Christian work in some form in Egypt or the Sudan.

Egypt. To do this and to increase the efficiency of the work, PERMANENT PROFESSORS are needed.

Perchance some may read this to whom such work may be impossible. Well, to such an one comes another opportunity. A second need is for a fund, the interest of which could be used as a "Student's Loan Fund" for poor boys preparing for the ministry. A very small amount is adequate to assist many a boy there so that he can finish his College course and go to the Seminary. Ten dollars a year would do that in many an instance. You see what a fund of even a thousand dollars would do if put at interest, the income only to be used for loans (without interest say for a term of ten years) in the case of deserving students preparing for the work of the kingdom. For a money investment where will you find anything to excel that? You practically have an undiminishing fund which is continnally making possible preparation for the Gospel ministry. Are there not those of you with means who are ready to use in this way a part of what God has given you? If you appreciate what He has done for you, how can you thank Him more sincerely than in this way? If money talks, why should it not say, "Thank you?"

*A Great Missionary.**

RAYMUND LULL was born of an illustrious family at Palma in the island of Majorca, of the Balearic group, in 1235. His father had been born at Barcelona and belonged to a distinguished family. When the island of Majorca was taken from the Saracens by James I., King of Aragon, Lull's father served in the army of conquest. For his distinguished services he was rewarded with a gift of land in the conquered territory, and the estate grew in value under the new government.

Southern Europe between the Atlantic and the Adriatic is almost a duplicate in climate and scenery of Northern Africa. When the Moors crossed over into Spain and occupied the islands of the Western Mediterranean they felt at home. Not only in the names of rivers and mountains and on the architecture of Spain did they leave impress of their conquest, but on the manners of the people, their literature, and their social life.

Catalonia, the eastern province of Spain, which was the home of Lull's ancestors, and for a time of Lull himself, has mountain ranges and healthy climate. Mountains, climate and history have left their impress on the people. The Catalonians are distinct in origin from the other inhabitants of Spain, and differ from them to this day in dialect, dress and character. The Catalonians have always been distinguished for frugality, industry and wit; they have much national pride and a strong revolutionary spirit. The Catalon language and its large literature are quite distinct from that of the other Spanish provinces. The poetical works of Lull are among the oldest examples of Catalon extant. Palma, Lull's birthplace and burial place, is a pretty town with narrow streets and a sort of mediaeval look, except where modern trade has crowded out "the old world Moorish character of the buildings."

This picturesque town was the birthplace of the one who is the hero of our narrative, and today its inhabitants are still proud to lead you to the church of San Francisco where Raymund Lull lies buried, and in this city a handsome monument on the public square stands as a fit emblem to the enduring name of Lull.

Of Lull's infancy and early youth nothing is known except that he was accustomed to mediaeval luxury from his birth. He married at an early age and spent his early manhood in gaiety and even profligacy. Raymond Lull was gifted with great mental accomplishments and enthusiasm, which served him and proved their value to him in later life. He had the soul of a poet, but at first his genius groveled in the mire of sensual pleasures, like that of other poets whose passions were not under the con-

*Editors of The Women's Missionary Magazine are indebted to "Raymund Lull, First Missionary to the Moslems," By Samuel M. Zweimer, DD. F. R. G. S., for the above brief extracts. We recommend the careful reading of this most interesting story of the life of one who has been named "the evening and the morning star of the missions."—FUNK & WAGNALLS, PUBLISHERS.

trol of religion. We do Lull injustice, however, if we judge his course life by the standards of our Christian century. His whole environment was that of mediaeval darkness, and he was a gay knight at the banquets of James II before he became a scholastic philospher and a missionary.

During his thirty-second year he returned to Palma and there was "born again." It was in the Franciscan Church that he forsook his profligate life and became a preacher of righteousness. The Christians of the thirteenth century believed in visions and saw visions. Although an age of visions is apt to be a visionary age, this was not altogether true of the thirteenth century. The visions of Francis of Assisi, of Catherine the Saint, of Peter Nolosco, and others of this age, had a tremendous effect on th ir lives and influence.

We may doubt the vision, but we can not doubt its result in the lives of those who profess to have seen it. The story of Lull's conversion is one full of remorse and deepest conflict, and the effect was to finally lead his course of life entirely opposite to what he had been giving himself.

After the visions he determined to to devote his energies to proclaiming the Gospel to the Saracens. His missionary methods were modern. He determined to spend nine years in preparation for the work he had undertaken. He mastered the Arabic language and literature, and when in Europe he made lecturing tours and secured the establishment of chairs of missions in the great universities; but when on the field he centered all his missionary effort in personal evangelism. This was the vow of his consecration in his own words: "To Thee, O Lord, do I now offer myself and my wife and my children and all that I possess; and since I approach Thee humbly with t! is gift of sacrifice, may it please Thee to condescend to accept all what I give and offer up now to Thee, that I and my wife and my children may be Thy humble slaves."

It was a covenant of complete surrender. It was a *family* covenant, and by this token we know that Raymund Lull had forever said farewell to his former companions and his life of sin. The inner life of Lull finds the key in the story of his conversion. Incarnate Love, overcame carnal love, and all of the passion and the poetry of Lull's genius bowed in submission to the cross. The vision of his youth explains the motto of his old age: "He who loves not lives not; he who lives by the Life can not die."

His life was devoted to Moslem Africa. He is, therefore, the forerunner of the Protestant pioneers in the Dark Continent. The Mohammedans tolerated his discussions and seemed to take pride in associating with a man of so remarkable an intellect. But when philosophy arrived at the point of Christian appeal they answered with stones, the dungeon or banishment.

Raymund Lull was ahead of his age in his aims and methods. He sought in every way to fit himself for contact with men, so that he might reach them in the deepest intimacies of their life, and be able thus to plant the seed of the divine life which he bore. He studied other religions, not to discover what they had to give to Christianity, but to find how he might give to those who follow them the true life, which is life, and which no man ever finds until he finds it in Christ. Raymund Lull was the greatest missonary who has ever gone out to the Moslem world. Of all the men of his century known, he was most possessed by the love and life of Christ and most eager accordingly to share his possession with the world. The world sadly needed it, the Church scarcely less. It sets forth the greatness of Lull's character the more strikingly to see how sharply he rose above the world and Church of his day, anticipating by many centuries moral standards, intellectual conceptions and missionary ambitions to which we have grown only slowly since the Reformation.

Raymund Lull made several voyages to Moorish Africa where he exposed in public discourses the hollowness of the pretentions of Mohammed. In the last of these missionary tours, while he was on his return from a pilgrimage to Jerusalem and Egypt, at the age of eighty, he was put to death at Bougiah by a mob, as an enemy to the religion of the Prophet, though on former occasions he had been treated with respect by the Mohammedan priesthood.

In Lull's day the empire of Moslem faith and Moslem politics nearly coincided. Nowhere was there real liberty, and all the doors of access seemed barred. *Now five sixths of the Moslem world are accessible to foreigners and missionaries, but not one sixtieth has ever been occupied by missions.* There are no missions to the Moslems of Afghanistan, Western Turkestan, Western Central and South-

ern Arabia, Southern Persia, and vast regions in North Central Africa.

Mission statistics of direct work for Moslems are an apology for apathy rather than index for enterprise. More than 125,000,000 Moslems are now under Christian rulers. The keys to every gateway in the Moslem world are today in the political grasp of Christian powers, with the exception of Mecca and Constantinople.

The great lesson of Raymund Lull's life is that our weapons *should not be carnal. Love and love alone will conquer.* But it must be an all-sacrificing, an all consuming love—a love that is faithful unto death. M. E. M.

African Notes.

Why Study Africa?

Two conspicuous reasons attract our attention at the outset.

It is a study which is fascinatingly interesting and one which is easily accomplished.

It is thrilling in its interest because that great, mysterious continent boasts an antiquity and a wealth of story which recalls the days of Solomen and the gold of Ophir.

It is full of attractions of adventure in its tales of early exploration and pioneer missionary enterprise.

Above all, it is a study of vital, absorbing interest, because of the mighty, appalling need of that dark continent and its grip upon the conscience of all Christian people.

The people of Africa claim our knowledge and our help because of their bondage, not only under the slave trade of the old days and the new slave trade of the present, but on account of their more horrible bondage to superstition and barbaric traditions.

Again, the study of Africa, with the specially prepared literature and accompaning helps, will not be difficult or outside the possibility of any church however small. The mission text-books, "Daybreak in the Dark Continent," and "Christus Liberator," with their helps for leaders, and the supplementary congregational literature supply a working material which is adaptable to almost any condition. The mission study reference library, the biographies and histories of explorations which are available in most libraries, and the frequent articles on Africa in the current magazines furnish an attractive background of information. Study Africa because the Dark Continent needs you, your knowledge, and your consequent sympathy, and because you need Africa to broaden your interests and intensify your prayers and your activity. Africa is the "Coming Continent," and study it we must!—*The Missionary Herald.*

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North Africa.

. . . . North Africa is a series of countries stretching from the Atlantic to Egypt, with a coast line of 2500 miles, and extending southwards from the Mediterranean for perhaps 2000 miles. It consists of Moroco, with a population of from four to eight millions; Tunis, with two millions; Tripoli, with a million and a half; and Egypt, with its ten millions. The Sahara, which is not, as many people seem to think, a vast howling wilderness, but which, amid its wastes contains a multitude of fertile oases, has a population of three to four millions; while in the great Soudan, with all its nations and languages, there are many tens of millions of souls for whom Christ died; for whose redemption "His precious blood was shed," but who live and die without being once told the Gospel message.

* * * * *

. . . . North Africa is mentioned several places in the New Testament. Christian hearts can never forget that it was Simon, a man of Cyrene—a well-known city in North Africa—who was honored to assist the Lord Jesus Christ when His strength was so exhausted that He could not carry the cross to Calvary; "him they compelled to bear His Cross."

. . . . In the acts of the Apostles we read that Phillip, the deacon and evangelist, was the instrument of guiding to the knowledge of the truth a man of Ethiopia, a man of great authority under Cadence, Queen of the Ethiopians. This African nobleman had come from a kingdom situated near to the modern Khartoum, where the gallant, Bible-loving General

Gordon only a few years ago fell at the post of duty.

. . . . North Africa is rich in names of great historical prominence in the early Christian church. There is Origen, the famous preacher and writer of Alexandria; Tertullian, the Christian apologist and defender of the faith; Augustine, Bishop of Hippo,—now the town of Bone, in Algeria—the defender of the doctrines of grace against Pelagianism. The early church in North Africa furnished many a name to the roll-call of the noble army of martyrs. Take as an example the well known story of the two female martyrs of Carthage, Perpetua and Felicitas. These martyrs were put to death in the year 202 A. D. during a violent persecution under the Emperor Septimus Severus. Perpetua was only two and twenty years old. Her aged father was a heathen, and he tenderly entreated her to renounce Christianity in order to save her life. When she was about to be tried before the magistrate her father hurried to the prison and said, "Dear daughter, have pity on my gray hairs. . . . Look at thy mother, thy brothers, thy aunt, thy son too" an infant at the breast whom to nourish in prison was her greatest solace—"who when thou diest cannot long survive. Lay aside that high spirit and do not plunge us all in ruin." With these words the old man threw himself weeping at his daughter's feet. When she was brought before the judge suddenly her father entered, carrying the infant in his arms and looking at her imploringly, said, "Have pity on the child." The judge too urged her in a similar manner, but in vain.

Perpetua and her companions—three youths and Felicitas—were condemned to be thrown to the wild beasts. Shortly before the public spectacle her father came again and made a last appeal to his daughter, threw himself on the ground and uttered words, "which must move any creature." Deeply affected and filled with pain, she nevertheless remained true to Christ. The sentence was accordingly carried out, and the martyrs were thrown to the wild beasts. When Perpetua had been wounded she called to her brother and a Christian catechumen and said to them, "Stand fast in the faith and love one another; indulge in no feeling of animosity on account of our sufferings."

Such is a sample of Christian martyrdom in North Africa. Other persecutions and equal steadfastness are recorded of the triumphs of Christianity.

. . . . How, then did it come about that North Africa, a series of countries in which the gospel light shone so long and brightly, presents now the spectacle that it does. The answer is brief: *First*, The love of the churches waxed cold; *second*, The churches forgot their early devotion to Christ as well as the mutual love and good feeling which they once had so signally shown. Their attention became occupied with questions of ritual and rivalry. To such a length did this spirit of division and hatred proceed that there were actually to be seen Christians opposing one another on the field of battle—Christians with carnal weapons adjusting their theological differences at the point of the sword. When churches sink so low as this, we need not wonder that God sends judgment. Divine retribution came in the shape of the scourge of Mohammedanism. . . . . God punished those churches by removing their candlestick out of its place by means of the Mohammedan invasion in the seventh century.—*Extracts from the Gospel in North America by Rev. John Rutherfield, Scotland, in Missionary Review.*

* * * * *

A most interestingly sad history is continued during the thirteen centuries that North Africa has passed through its stern and unrelenting oppression due to a "strange religion." How strange that this country has been so long left in darkest darkness! But daybreak is coming; the Son of Righteousness is going to redeem His own. Africa is His by right of its early history as well as by the infinite claims of redemption. We can through our own missionary procedure give support to those who have the most difficult task—that of work among the Mohammedans We can pray the Lord of the harvest to send forth laborers into this field. —Eds.

* * * * *

Dearth of Toilers in the Sudan.

A vast new world almost untouched by Christian missions is waiting to be won for Christ. The Sudan is as large as the whole of Europe, minus Russia, and has 80,000,000 people. There are ten great kingdoms in the Sudan as large as any in Europe, but scarcely any mission work is being done in them. Besides these there are about 100 distinct tree heathen tribes, with not a missionary among them. The four mission stations in the Sudan (Khartoum, Dolaib Hill,

Gierko and Patagi) are about as far apart as if in Europe we had two stations in Norway and two in Spain, with no preachers of the Gospel in England, none in Scotland, none in Ireland, none in Germany, none in Austria, none in Italy, Turkey or Switzerland, Denmark, Holland or Belgium.—*London Christian.*

Study for the Month.

FEBRUARY—THE NILE COUNTRY; ABYSSINIA, NORTH AFRICA.

(Second Study in Christus Liberator.)

1. Report from our own missions, home and abroad, for past month.
2. MAP TALK—Outline of Morocco, Algeria, Tunis, Tripoli, Egypt, Egyptian Sudan, and Abyssinia. Use colored crayon to designate political control, if the map is not colored. For reference see map in Christus Liberator. In the map study make clear what nations having control most favor having missions; also state the missionary societies working in each country. (The names of these societies will be given each month in the "Helps for the Study" in the Magazine); also climate, products, and natural resources.)
3. Egypt—Adhere to Christus Liberator. The author has selected the most prominent features. Study it as if you had never heard of Egypt before.
4. Egyptian Sudan.
5. Abyssinia—The Red Sea voyage. Have we a duty to Abyssinia?
6. North Africa—
   Raymond Lull, missionary to the Mohammedans.
7. Discussion of North Africa.

Morocco.

Missions in Morocco have been addressed to the Jews in the main. The North Africa Mission (English Soc.), The Gospel Missionary Union (United States), The Southern Morocco Mission (Scotland), are endeavoring to reach other classes of the population. Medical work is here found an especially effective means of access to the people. Nevertheless little has been accomplished beyond preparing the ground.

Algeria.

This is a strong Roman Catholic center. It is the seat of an agency of the British and Foreign Society, with a Bible department, colporteurs and Bible women. The North African Mission (English) Society also has a station with six missionaries, men and women. Several societies especially devoted to Jewish work also have missionaries there. The McAll Society (French Protestant) has a mission also.

Tunis.

The London Jews Missionary Society has one station in the city of Tunis with a few missionaries and workers. The North African Mission has also a few missionaries and workers. The British and Foreign Bible Society employ two colporteurs, but find some difficulty with the government in selling their books.

Tripoli.

The North African Mission, with four missionaries, is the only society reported.

Egypt.

Our own United Presbyterian Church of America is so far in advance that it is often mentioned as the only missionary society working in Egypt. The Church Missionary Society of England (next in importance) is chiefly devoted to work among the Mohammedans. The British and Foreign Bible Society, The Sudan Mission, also the North African Mission, are working in harmony with our missionaries. A few other societies have small missions in different localities.

Egyptian Sudan.

Direct missionary work is prohibited among Mohammedans, the military authorities fearing the results upon the fanaticism of the people. Medical missions have been authorized, under certain restrictions. The Church Missionary Society has a station at Omdurman, and our own church a mission at Omdurman and Khartoum. We have a mission 540 miles further up the Nile on the Sobat river among the pagan population (the Shullahs) where there is no restriction.

Abyssinia.

The story of missions in Abyssinia is one of discouragement. The Swedish Evangelical National Society have a mission on the Red Sea and are striving to press into the interior.

Abyssinia has been called the only mission field of the Coptic church of Egypt. It was converted early in the Fourth century. Meropias, a philosopher of Tyre, while on a voyage with two nephews, Frumentius and Edesius, put into a port on the Red Sea, where all on board were slain but the two boys, who were kept as slaves and taken to the capital. Frumentius succeeded in introducing some

knowledge of Christianity and received permission to return to Egypt to secure help in his instruction.

The Abyssinian church is connected ecclesiastically with the Coptic church. The religion of Abyssinia is one far from purity. But when it is remembered that this religion and the Coptic church in Egypt are all that have retained any form of christianity when all of North Africa was over run by Mohammedans, there is much cause for encouragement.

In the "Daybreak of the Dark Continent," it is asked, "What might not be expected, then, if this superior people were delivered from the thraldom of a mere form of religion and led into the living faith and the glorious liberty of the pure gospel." In closing the account of the United Presbyterian mission in Egypt, known as the American mission, it says: "It is to be hoped that a mission possessed of as wise a management as that of the one which has won such success among the Copts and Mohammedans of Egypt may enter Abyssinia."

LEAFLETS.

Our Sisters in Egypt; each 3c.
What the Gospel has done for Egypt; each 2c.
Importance of Book Distribution in Egypt; each 3c.
Evangelistic Work in Egypt; each 2c.
Marvelous Power of the Printed Word in the Delta; each 3c.
Ancient Egypt, each 2c.
Outline of Lectures on Christus Liberator; 10c. Miss Elizabeth Caughey, Otto, Pa.

North Africa has little literature on missions, outside of Egypt; but description of the countries may be found. Morocco is at present an interesting subject, diplomatically, between France and Germany.

Field Notes in Frankfort Presbytery.

"In journeyings oft" have I traveled by carriage, one hundred and twenty-five miles among the hills of West Virginia and Pennsylvania.

However, this mode of travel has its compensations, for there are many beautiful stretches of woodland that could not be seen from a car window. All the new fall colors, mingled with the sombre green of the hemlocks, were ours to enjoy and apropriate without the necessity of a purchase ticket. For weeks before, the golden rod had been heralding this coming glory, and the wild convolvulus had drooped and festooned the unsightly stumps and fences into marvels of grace and beauty. Some persons dispute the right of these brave little toilers to live and flourish in this land of liberty and, despite the fact that they display our national emblem in their tri-colored blossoms, they are ruthlessly "grubbed up" and their golden tressed neighbors share the same fate. One day a turn in the wood brought suddenly into view a field of them fairly rioting in the luxury of being let alone. My involuntary exclamation of delight called from my driver only a contemptuous, "Humph, the pesky things; we can't get rid of 'em," and with his whip cut the heads of those nodding within reach. Well, if we had to wrestle with them as the farmer does we too might see in them more of bane than beauty. But another enemy has been at work. The morning-glories have been shorn of their grace. The yellow tresses of the golden rod are powdered with frost and we turn from these things which endure but for a season to the unchangeable One who has conquered our last enemy that we may live forevermore.

Service.

We are on historic ground now. The name is prophetic in meaning, though it seemed merely incidental that old "Service Berry-creek" should share in the honor of christening this congregation. At one of our general meetings a gavel was presented, fashioned from a bit of wood from the old seminary, and, in her response the president sounded the keynote for the convention in the word "Service." Not a trace of the old seminary building remains, and a granite shaft in the Service Church-yard marks the resting place of the founder of this notable institution, but his ministry of *service* is seen in the lives of others and the seeds of eternal truth sown by his hand will one day be reckoned by the Lord of the Harvest in gathered sheaves.

New societies have been organized at South Monroe, Frankfort Springs, Paris, Cross-creek and Mt. Pleasant. Only two remain unorganized and we hope to see them in line before spring.

There are faithful, loyal women everywhere in our beloved Zion, but our Frankfort Presbyterial committee is worthy of special notice. At a time when the roads

were in a very bad condition (and this is the way of these roads frequently), the women drove a distance of twelve and fifteen miles to a meeting, and I recalled Kate Hill's story of the women in India who walked fourteen miles and carried their babies in order to be present at a Presbyterial meeting. The same spirit prompted them both whether in enlightened America or in the sin-darkened land beyond the sea. Many of the young women are awakening to the thought that they have "come to the kingdom for such a time as this"; others not yet regularly in line are willing to take part in the special work for this year. The Juniors talk of their special work in an enthusiastic way that is really contagious.

In some places where a Junior missionary society is not practicable, the teachers in the Sabbath-schools have organized their classes into mission bands. The Junior Magazine is taken, and once a month, during the lesson hour, the missionary topic is studied. It is the most beautiful thing in the world to watch the awakening of a child's soul to the world's greatest need. Once touched with the missionary spirit the heart opens as the flower to the sun, and no longer self-centered it becomes a center of helpful influence to others.

JEANETTE C. ALTER.
New Wilmington, Penna.

Editorial.

"So teach us to number our days that we may apply our hearts unto wisdom."

The Message of the New Year.

I asked the New Year for some motto sweet,
Some rule of life with which to guide my feet;
I asked, and paused; he answered soft and low;
"God's will to know."

Will knowledge then suffice, New Year? I cried;
And, ere the question into silence died,
The answer came: "Nay, but remember, too,
God's will to do."

Once more I asked, is there no more to tell?"
And once again the answer sweetly fell:
"Yes! this one thing, all other things above,
God's will to love."

—SELECTED.

"Again Time's Dial doth remind us all that we have left behind—another year."

A Happy New Year.

A HAPPY NEW YEAR to our readers and friends one and all.

But this happiness must be wrung by each one from the NEW YEAR. Wishing it will not bring it. It can not even be coaxed from it. Love, service, obedience, diligence in business, content in God's ways, faithfulness to what He has committed to us, these are the essentials. And when this NEW YEAR, like all its predecessors, shall have become old, may it carry with it more of the meaning of a "HAPPY NEW YEAR" than is often conveyed in the formal greetings of this festive season; so that whate'er the future may have in store,

"Of sunshine or shadow deep,
Dear Master, I pray thee, more and more
My friend in thy presence keep,
So that in the days of each New Year
The soul shall be growing new
For this is the blessing I wish thee, dear:
Be noble and pure and true."

The missionary impulse is the very essence of Christianity. Without it Christianity would be of less value to the world than the most ephemeral mutual benefit society. The church must continually strive to preach the good news of the gospel to every creature, or else it shirks its commission, and forfeits its right, to be numbered among the ethical forces of the world.—*Editorial in New York Tribune.*

When the true story of Africa's contact with so called Christian nations is written, it will be seen at what a frightful disadvantage the missionary did his work

by reason of his relations to men who spoke the same language, wore the same dress, and had the same general appearance; but who personified the grossest passions, and whose chief motives were greed for gold or lust for territory. The trade in men, and the trade in rum, have faced the missionary everywhere.—*Witness.*

There are three fundamental principles which should be set before every mission: 1, The raising up of a native ministry; 2, The insistence that each church should support its own pastor; 3, The same measure of self-government as obtains in the home church, according to the polity under which it labors. In many respects the American Mission of the United Presbyterian Church in Egypt sheds abundant light on all these problems. Its methods and achievements are worthy of a careful study.—*Prof. S. I. Curtis, of the Chicago Theological Seminary, in the Advance.*

College Springs, Iowa, Presbyterial recently held a most interesting and progressive missionary meeting, and reports show a wide-spread interest in missions. Iowa has always stood at the top for contributions in men, women and money for missions. We have also the list of officers elected at Omaha Presbyterial at hand. These with other newly elected officers will appear in statistical report. Earlier in the autumn we read with interest the report sent to us of Albany Presbyterial. If we could provide space for these and many other excellent reports we would gladly do so. As the study of missions progresses, the importance of representing the story and place calls for space also, and the enlarging work of department secretaries makes demands and also supplies a large need as well. Yet we would share with our presbyterials if possible. We trust we are understood in our intentions and effort to do the best for all interested and laboring in the missionary work of our church.

In the December Magazine only a partial number of missionaries sailing for foreign fields appear. We were not able to procure the pictures of others in time; they will appear later. Also after the Magazine was issued we were informed that Miss Cowden went to India and Miss Claney to Egypt. Our understanding is that this "exchange" was made when they were about to sail from New York, of course with the consent of the Boards. Their safe arriyal with others has already been announced.

Junior secretaries are interested, as well as those laboring in advanced missionary circles, in the contemplated change and reorganization of work for all societies under the name of JUNIORS. Elsewhere in this number a full report is given. Reference is made to it below by our Junior secretary, Mrs. Stevenson. Especially now do we desire to call the attention of Junior secretaries to the notice of Mrs. Stevenson, that no one may neglect or misunderstand the request demanding immediate attention.

To Presbyterial Junior Secretaries.

The years roll around at a rapid pace, and before another number of the Magazine reaches you the Junior blanks will be on their way seeking the message of the year.

We hope every Presbyterial in the church has a Junior secretary to look after this part of the work, or at least has appointed some one to do so. If there have been changes made in the Junior secretaries since the printing of the annual report, your general secretary of Juniors' work should be notified at once, giving the new name and address.

Doubtless all our Junior secretaries have seen in the Christian Herald of Dec. 7th Mr. Little's report of the General Committee on Young People's Work, in regard to the Junior societies of the church, the committee uniting with the Women's Board in asking the General Assembly for a change of auxiliaryship of the Junior society heretofore under care of O. Y. P. C. U. See also Mr. Little's report in this month's Magazine. Please bear in mind, however, this change will not go into effect until after it has been approved by the Assembly. Reports will be made out this year and sent to the different Junior secretaries as in former years. *Next year*, if the above action is endorsed, all reports of congregational Junior societies will be made to the Presbyterial secretary of Junior work, and she in turn will report to the general secretary. Note the above carefully so as to avoid any confusion in reports.

It is not too late, secretaries, to put

forth your best energies to bring the societies under your care to what you desired they should be; two months will do wonders sometimes. If there is a congregation in your Presbytery where there is not a Junior Society or Little Light Bearers Circle, make an effort to have one before the reports are made out. *No matter if you have tried before;* follow the old adage and "try, try again." They may be ready *now*, though not six mohths or a year ago.

Keep before your societies, as a stimulus, that beautiful silk banner to be given to the society showing the highest average attendance in ten months. We feel sure the Philadelphia society that received it at the Albany convention will try to keep it. The question is, shall they carry it off a second time?

Watch for the February Women's Magazine; it will be a Junior number. Suggestions or articles will be gladly received.

MRS. N. WYLIE STEVENSON,
Junior Secretary.
2500 Perrysville Ave., Allegheny, Pa.

The New Wing in the Aged People's Home.

December seventh was notable in the history of this institution, for on that bright, beautiful day, friends gathered from far and near to participate in the opening of the large east wing, recently completed.

The carpeted halls were prettily decorated with palms, and through the open doors we caught glimpses of the dainty white beds, bright soft rugs and comfortable rockers, a picture of cosy comfort so often sadly lacking in institutions of this kind. Flowers, happy faces and good cheer mingled everywhere, and the dear old people, happiest of all, moved about among the visitors or sat in their rooms exchanging greetings with those who paused at their door. Bronze tablets on the doors of memorial rooms bore names sacred to the memory of departed friends.

This Home is entirely under the management of the women of our church. Three hundred dollars will perpetually endow a room. What nobler monument to the loved ones who have passed beyond our tender ministry—an open door through which we may hear our blessed dead echoing the Master's words, "Inasmuch as ye have done it unto one of the least of these ye have done it unto me." There are twelve rooms yet to be taken. Any desiring information may write Mrs. M. J. Steele, Avalon, Pa.

Mrs. Ecoff, the matron of the home, deserves unstinted praise. For thirteen years she has faithfully labored to make this institution a home in its truest sense, and the addition of thirty-one rooms in the new wing brings added responsibility and care.

The exercises attending the opening were in charge of Mrs. H. C. Campbell, the president of the United Presbyterian Woman's Association, whose faith, efficiency, energy and devotion have won for her the admiration and confidence of the entire church. She gave a brief history of the work from its beginning and tendered the keys of the new wing to Mrs. Donaldson, the president of the Home, who responded in her usual happy manner. The cost of this new addition, including furnishing, will approximate twenty thousand dollars. Sixty-eight persons are now cared for in this Home, with room for thirty-two more.

Those participating in the exercises of the afternoon and evening were Revs. Patterson, Wallace, Russell, Edgar, and Dr. Gregg of the Western Theological Seminary. All paid high tribute to the excellent management of the Association.

Refreshments were served to a large company, and, as the shades of evening fell about us, new faces took the place of those present in the afternoon. The lights were turned on, and from the sheltering folds of a curtain we watched the "Home family" gathering about the tables in the dining-room for their evening meal—a touching sight, recalling the thought of the final gathering in the Father's House at the close of life's day. But there was a vacant chair. The light of eternity had dawned upon one of their number only a few hours before.

Good night, old friends, may the "light at evening time" be yours, and may there be no vacant places at the table in the kingdom.

JENNETTE C. ALTER.
New Wilmington, Pa.

Indian Dolls For Sale.

Too late for the December Magazine we received a request from Miss Elizabeth Campbell, missionary to the Indians at Tama, Iowa, that *typical Musquakie*

costume dolls would be supplied to any ordering, for $1.00 and $1.25 each. A very good source of revenue for these Indians has been their BEAD WORK, but during the past few years this and their raffia work has passed to white people.

There are many who will want to encourage Miss Montgomery as well as procure some Indian work, and it is none too late for any one to send an order to Miss Elizabeth Montgomery, Tama, Ia.

In the second study of African missions attention has been given to Egypt and the important work being done there. We are indebted to Rev. C. R. Watson, D. D. our Foreign Secretary, for illustrations in this number of the WOMEN'S MISSIONARY MAGAZINE of the "fruits of missions," as they appear in the faculty and volunteer band at Assiut College Egypt.

Our Foreign News Budget was only partialy supplied for this month, hence will appear from both fields in next issue.

"We are praying for you" by Miss Margaret Radcliffe, is an appropriate and exquisite thought, finding expression at this time. The latest word from India confirms and continues to magnify the goodness of God as He has manifested Himself to both believer and missionary. Marvelous things are transpiring in the mission fields to-day. May the reflex influence be the result of our closest meditations and supplications in behalf of ourselves as well as these blest mission fields. M. E. M.

Thank-offering.

Common Mercies.

Dear Lord, are we ever so thankful,
As thankful as we should be to Thee,
For Thine angels sent down to defend us
From dangers our eyes never see?—
From perils that lurk unsuspected,
The powers of earth and of air,
The while we are heaven-protected
And guarded from evil and snare?

Are we grateful, as grateful we should be,
For commonplace days of delight,
When safe we fare forth to our labor,
And safe we fare homeward at night?
For the weeks in which nothing has happened
Save commonplace toiling and play,
When we've worked at the tasks of the household,
And peace hushed the house day by day?

Oh, common are sunshine and flowers,
And common are raindrops and dew,
And the gay little footsteps of children,
And common the love that holds true.
So, Lord, for our commonplace mercies,
That straight from Thy hand are bestowed,
We are fain to uplift our thanksgiving—
Take, Lord, the long debt we have owed.

—MARGARET E. SANGSTER.

High Purposes for the New Year.

A Thank-offering Message for Societies.

With the glad notes of the Christmas bells still ringing in our ears, we turn to greet the New Year with hearts all aglow; with hopes of "lengthening the cords and strengthening the stakes" in the women's part of the great cause of missions, through the future of our beautiful Thank-offering work. Has not God wonderfully blessed our feeble efforts in this line of giving into His treasury, during the past eighteen years? And will He not bless them even more abundantly in the future if we will only open the way for Him to bestow His blessings through our gifts of gratitude? *Remember* that the work of our Women's General Missionary Society is only limited by the prayers and service and gifts its members contribute toward it. May not the closed lips and closed pocket-books and lack of willing service of God's own people have much to do with the "poured out blessings," being with-held from our congregations in the homeland? God cannot bless a prayerless, selfish, stingy church any more than He can bless a prayerless, selfish, stingy Christian.

With the beginning of the New Year every member of every missionary society should purpose with divine help to make a better record for herself in God's "record book" in the years to come than in the years past. A better record—through more frequent and earnest pray-

ers; more faithful and devoted service; more liberal and consecrated giving, and a closer walk with God day by day.

In every congregation there are women who have not yet identified themselves with the Women's Missionary Society either in attendance thereon or in gifts to its treasury. What are the officers and members of societies doing to bring them into the front ranks of active workers?

In most congregations there are new faces seen from time to time on the Sabbath. What are the missionary societies doing to interest these persons in the cause of missions? If these strangers among you are not enlisted in Christian service, they certainly will be for the world. Satan is never idle and he never neglects any opportunity to secure followers. No society should be satisfied with its membership until every member and every adherent of the congregation has her name upon its roll. Secure large memberships in your societies; place the Women's and Juniors' Missionary Magazines and the literature published by our Women's Board in all the homes and soon there will be no need for making appeals to the women of the church for enlarged contributions and more liberal Thank-offerings. If our women once become interested in missions, they will soon pray for the cause; if they pray they cannot help but give and thus help answer their own prayers.

In this day of prosperity in the homeland nine out of every ten women of our churches, during this New Year, could double their present contributions and Thank-offerings without any special effort in self-denial.

Readers, *will you not try it, and begin now*? Be assured that one year hence you will not miss the amount given. Hath not God said, "He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall (*not may*) reap also bountifully."—2 Cor. 9:6. "Give and it shall be given unto you, good measure, pressed down and running over."—Luke 6:38.

Let this year 1906 be a testing time in our women's work and see if all cannot thus claim the fulfilment of these precious promises.

Naturally the question arises in the mind of every reader, "Why is there special need of trying to enlarge our society contributions and Thank-offerings this coming year?"

1. The demands upon the treasury of the Women's General Missionary Society for the next two years for enlarged work in every department under its care are known to every one who closely studies the published annual reports or the department secretaries of the Women's Board. *Read these reports in the August number of the Women's Missionary Magazine and see the needs!*

2. The changes being made in the time of bringing the Thank-offerings into the treasury, (giving in many cases but six months time for the gathering of this year's offering—and in still larger number but six months, from April to October 1906, for next year,) will of necessity, we fear, make some depletion in the totals unless a special effort be put forth by each society from now on to have it not give one dollar less for this and next year than was given last year. See at once the amount of your society's offering last year and plan to have your total meet it or exceed it, if possible, for the Presbyterial offering next May at Des Moines, Iowa.

3. The annual reports of many societies, especially among the stronger ones, show lack of loyalty to their *pledged work* by allowing a large proportion of their funds to be diverted into channels for which they, as societies, are in no way responsible, and thus to greatly decrease the amount given for the support of their own work.

Oh! that the ear of every officer and every member of every congregational society would be open to this exhortation. Remember *now* and *ever* that every dollar contributed to objects outside of those named in the leaflet, "Departments of Work," (Order of Miss Elizabeth Caughey, Otto, Pa., postage 2c,) to that extent cripples the work sacredly entrusted to your care by the General Assembly.

In your minds count up all the good objects you personally know in your denomination and in your own communities. The list you will find is as long as the English alphabet can well make it, but that is no reason why your missionary society should let its momentary zeal for some outside cause run away with its good judgment and slow reasoning in regard to its own pledged work.

Carefully note the underlying thought of the following extract from last year's report of our Foreign Mission Secretary. "The following item from our Treasurer's book illustrates the need of more loyalty on the part of givers to their own work. For work credited as '*specials*' and *not under the care of the Women's General Mis-*

sionary Society, there was paid out of funds designated by societies the sum of $3,309.40, more than one-half enough to have met one month's expense in the Foreign Department alone."

Is it not time to call a halt on this disloyalty to the work of our Women's General Missionary Society? Societies, "*think on these things.*" Studiously and prayerfully consider what is *right* and *just* to the work for which God and the church hold you responsible, before you designate any of your society funds to objects outside however worthy they may be.

This New Year we trust will bring wise guidance and blessings to all our societies and similar blessings upon all for whom we labor.

Sincerely Yours,
MRS. MARY CLOKEY PORTER,
Thank-Offering Secretary.

Thank-offering Lessons Drawn from Ram's Horn's "Figs and Thistles."

"The best way to say 'Thank you' to God is to give some one a chance to say it for you."

READER—To how many needy ones in Egypt and India, among the Indians and Freedmen, will you give a chance to say "Thank you" to you in the New Year?

—

"The only idea of gratitude some people have is that it is a back-handed way of getting in line to receive more."

READER—Give your thank-offerings in a fore-handed way and then you can well watch for blessings.

—

"God judges your gratitude more by your hands than by your songs of praise."

READER—Fill your hands with thank-offering, lay them upon God's altar day by day and then from your heart you can sing your songs of praise.

—

"The review of the year that shows all gain and no giving calls for a fast and repentance."

READER—Compare your thank-offering of the past year with the amount you spent on self and family and see if there is not room for fasting and repentance.

—

"Many a man who prides himself on doing a cash business, regards his debts to Heaven with indifference."

READERS—How many of your debts to Heaven will you pay by this year's thank-offerings.

—

"If God's favors were measured by our appreciation, some of us would get about twenty minutes of blessings per annum."

READER—Do you deserve even twenty minutes of blessings at God's hand in return for your past year's offering?

Young People's Department.

The Young Peoples' Convention in 1906.

The General Committee of the Y. P. C. U. met in St. Louis, Mo., Wednesday, Nov., 22, to plan for the coming general convention of young people. Those present were Revs. Tate, of New York; Hutchinson, of Altoona Pa.; Mcbride, of Omaha, Neb.; Burnett, of Monmouth, Ill.; Chairman Wilson, of St. Louis, and Attorney Bell, of Greensburg, Pa., together with General Secretary Hawes and Junior Secretary Little. The meeting was a most delightful one, unity of purpose and harmony of spirit characterizing it throughout. The question of every heart seemed to be, how can we best advance the interests of the Young Peoples' Work of our church, and through that the Kingdom of Christ at large? And for two days the committee labored earnestly and prayerfully to make answer. Chairman Wilson lightened our burden very materially by having ready for each

member of the committee a type-written copy of what was to be done. In this he had carefully systematized the work so that no time was lost in talking at random.

It was agreed without a dissenting voice that since the spirit of evangelism was in the air, so many things pointing to the coming of a great ,general revival, the program arranged should help contribute to this glorious end. Consequently we took as our keynote the word, "Evangelism," building the program upon it. This does not mean that missions, education, temperance, etc., will be overlooked. The thought was that a revived church would mean more prayer, money, men and women for missions and for our educational institutions, besides giving a mighty impetus to every real reform. The committee believes that in striking the great note of evangelism just as God's clock of providence strikes the same note, no mistake has been made.

We will not take space to outline the program. This will doubtless be done by the General Secretary in his corner in the Christian Union Herald, and will probably appear before this article. If for some reason you should have omitted reading his article, look up the back numbers of the Herald and find it. He will give you the fullest information possible at the present time.

Since I am writing to the official Magazine of the W. G. M. S. it would be in place to refer to the way the committee received the request from the Women's Board that they join them in requesting the Assembly to turn over the Junior work to the supervision of the W. G. M. S. A plan for consolidation of the various Junior organizations, through suggestions from the General Secretary and one or two others, and through the work of a committee of three from the Women's Board, and myself as Junior secretary, had been perfected. This plan by a unanimous vote had met the endorsement of the Women's Board. When presented to the committee naturally a number of questions were asked bearing on the general effect of such consolidation. These questions were inspired by a desire for information, not through any inclination to oppose the move. The only real fear suggested was that the plan of consolidation was rather complicated and might lead to misunderstanding in the future. When, however, it was discovered that in the practical working there would virtually be but one point of contact—a joint committee, consisting of the two general secretaries (Senior and Junior), two members elected by the W. G. M. S. and two by the general convention of Young People, to co-operate in preparing lessons and programs and to confer on the interests of Junior work, etc., when the real simplicity and non-complicated character of the plan was seen, it went through by a hearty and unanimous vote. And so now the general committee joins the Women's Board in requesting the Assembly to make the above change.

The effect will be to eliminate one Junior secretary, all the Junior organizations of the church to be under the supervision of a secretary to be elected by the Board of Directors of the W. G. M. S. It is not the thought to change the name or the general character of any existing organization. There are to be Jr. C. U's, C. E's, M. S's, etc., just as before. The training given is to be just the same. The members are to be graduated into the Senior societies as in former days. What does it all mean? Consolidation is the one word expressing it—one Junior secretary, one common object for all the societies, one annual report to be made, a common message through the Junior Missionary Magazine and the Junior Secretary's corner in the Herald. This is its meaning, translated into practical operation. And will the Assembly and the W. G. M. S. endorse the proposed plan of consolidation? We believe they will.

But I have probably taken too much time to tell about the proposed change in Junior work. Now to other things.

The arrangements are probably as com-

plete in detail as have ever been made by any committee at one sitting. This is due not to a better committee, but to the voice of necessity. The long distances by which the various members were separated from each other, and a common meeting-place, made it wise to do all possible while together. The place has not yet been selected, at least it has not at the date of this writing. It will be some Eastern city, however, since the last convention was in the West. The date? That is not yet decided either. Both these matters are left to a sub-committee, of which our general secretary is chairman. We believe that if place and time are wisely selected, by God's blessing the convention of 1906 will be one of the great conventions of our church. Watch the Christian Union Herald for announcements. Anything of general interest will probably appear there.

We must not close without mentioning the kind hospitality of the United Presbyterians of St. Louis. Everything that would minister to our comfort and convenience seemed to be at our disposal. The First church, where we met, was ours for the time. The union prayer-meeting of our St. Louis churches, held in the auditorium of the First church, and presided over by the general secretary, was interesting and profitable, while the reception that followed in the Sabbath-school room was an exceedingly pleasant affair. Everything from the church arrangements to the cordial reception in private homes made it evident that the United Presbyterian portion of St. Louis were glad to have us with them. And I am sure that the committee was just as glad to be there.

The convention of 1906 is yet before us. What is it to be? What is it to accomplish? Is it to be a summer outing merely? Is it to be mainly a social gathering? These features are certainly not to be despised. They are really worth while. But if the Young People's Movement is not to be stronger, if our colleges and seminaries are not to receive additional students, if our church is not to be more aggressive in her activities at home and abroad, if the kingdom of Christ is not to be advanced, we had better not hold it. But if it may be used of God to bless the church in these and other ways then it should certainly be held. And we may be permitted to state our firm conviction that if the church approaches this convention on her knees, it will be mighty in its power for God. May it be so.

Sincerely.

E. C. LITTLE.

Special for Young Women's Department.

"THIS day is a day of good tidings," and we young women "hold our peace, *We do not well.*" 2 Kings, 7-9.

ESTHER like form a prayer group in your Young Women's Missionary Circle. Esther 4:16.

LISTEN to the King's answer: "What is thy request? it shall be even given thee to the half of the kingdom."—Es. 5-3.

ENTER the name of your mission circle in the leaflet contest.

"GO and tell the King's household," and get the ear of the King. 2 Kings 7-9.

RALLY to the King's service.

ASK definitely for the *One Dollar* for special work. Nineteen hundred and fifty strong petitions and we shall have the necessary amount for the "King's business."

MAKE a record! The first organization, Somerset, Iowa, that reported to your present secretary sent in their *One Dollar* (per member) offering.

SITTING as of old over against the treasury, is the Master looking for your offering.

MRS. N. L. WALLACE,
Secretary Young Women's Work.
Glenosborne, Penna.

History of Assiut College.

Dr. Hogg, the first American missionary appointed to Assiut, arrived in that city in February, 1865. He at once began to visit the people and to conduct religious meetings. In the beginning of March it was determined to open a school. The opposition in Assiut itself was so strong that a place for a school could

not be secured. With the greatest difficulty a dwelling house was obtained. But pupils from the town would not attend; only one or two could be induced to come and their attendance was very irregular. An effort was then made to gather pupils from the surrounding villages, and on the 13th of March, with five pupils, regular, permanent work was begun in the missionary's house in the historical donkey stable. The next day seven pupils were present, and in a few weeks twenty-four were enrolled.

GROWTH.

In 1875 the five pupils had become a hundred; in 1885 they numbered 338; in 1895 they had increased to 472, and during (1904) the past year 686 were enrolled.

In 1870 the first college building was erected and occupied—a small, inadequate structure, but a great advance over the previous accommodations. The means for this building had been collected largely by Dr. Clokey, of Springfield, Ohio; Dr. J. B. Johnston, of St. Clairsville, Ohio, and by friends in Scotland. In 1874 this small building was crowded, and Dr. Hogg was pleading for a larger and better-equipped building.

In 1884 the present buildings were occupied, the dormitories having been used the previous autumn. These buildings now number seven, but they are not adequate to the needs of the large number of students that now attend the college.

The course of study at first covered only four years' work, beginning with the alphabet. It now requires eight years' work *after* the student has finished the course of the village schools.

In 1865 no fees were paid by the students. In 1875 they paid about $100 in boarding and tuition fees. In 1904 the income in fees was nearly $10,000, almost one hundred fold in thirty years.

In 1872 Mr. William P. Pressly, of Monmouth, Ill., gave the noble sum of $10,000 to establish a fund for the support of poor but deserving students, under the care and management of Assiut College.

In 1865 one native teacher constituted the entire college staff, with Dr. Hogg, who was bearing the burden of the entire work of the station.

In 1875 Dr. Alexander joined the staff, which consisted of Dr. Hogg and four native teachers.

In 1896 our first American instructor, Miss Duncan, was engaged. The faculty then contained thirteen native teachers and three missionaries.

In 1904 our staff consisted of eleven Egytian teachers, nine American and two missionaries.

RESULTS.

Our students are drawn from all parts of Egypt. Last year (1904) they came from thirteen of the fourteen provinces and from over 100 towns and villages.

Since the opening of the college more than 4000 individuals have been in its classes and under its influence for a longer or a shorter time. They have gone home carrying with them something higher and better into hundreds, perhaps thousands, of the towns and villages of Egypt and on into the Sudan.

As in all countries where the people are poor, comparatively few of our students of the lower classes have been able to take the full college course. The first class graduated in 1875. Since that time 188 students have completed the course of study and received the college diploma. Of these men seventy are ministers, either pastors or preachers in the native Protestant church, six are in the ministry of other Christian bodies in Egypt, fifty-one are teachers in synodical or other schools, nine are physicians or students of medicine, three are pharmacists or students of pharmacy, one is a lawyer, forty-eight are merchants, farmers, government employes, etc., many of whom have spent a year or more as teachers.

All the thirty-six pastors, except two, have been trained in the college; all the thirteen licentiates, except one; all the sixteen theological students; four of the ten lay evangelists; many of the forty-two colporteurs and shopmen; 200 of the 288 male school teachers in the Protestant schools in Egypt; all the five teachers and the native missionary in the Sudan.

Last year (1904) ninety-nine of our students went out as teachers in the village schools.

While these many young men are nobly working for the moral, intellectual and spiritual uplift of their people in connection with the mission and the Synod of the Nile, others of our students are teachers in Coptic schools, in schools under the care of the North African mission, the Egyptian General mission, the Dutch mission, the Church Missionary Society and as colporteurs of the American and the British and Foreign Bible Societies. They are also religious workers in the Church Missionary So-

ciety, the Holiness Movement, the Plymouth Brethern and the Egyptian General Mission; they are connected with all the Protestant agencies at work in Egypt. They are editors and journalists, officials in the government ministries and proyinces and in the Sudan, in the railways and the post office, bankers, merchants and agriculturalists. They are influential men, standing for truth and righteousness in many communities. Some of our recent students are in Beirut College, medical and pharmacy departments, in the government medical college at Cairo, in the medical departments of Maryland University and of the University of Cincinnati, and this year one has been preparing to enter Oxford University in October, 1905.

The college and its students are a strong force for enlightenment, education and Protestantism in Egypt. At this college too most of the Evangelical Christian workers for Egypt and the Sudan have been trained.

The college is fulfilling its object. It is lifting many of the young men of Egypt up to a nobler life, to live for their fellowmen; it is helping them to higher ideals and a higher service.

A NEW SITE.

In 1901, through the efforts of the Assiut College Committee, of Pittsburg. and through the help of many friends throughout the church and elsewhere, the munificent sum of over $75,000 was pledged for the purchase of new grounds and the erection of new buildings, to provide enlarged accommodations and equipment for our college.

During the past four years every effort has been made to secure grounds sufficient for a suitable site After many irritating disappointments, exasperating delays and maddening annoyances, such as only those who have dealt with Orientals can appreciate, we have succeeded in acquiring a property of about twenty-two acres (Feddans.) These grounds form one of the most desirable sites in the vicinity of Assiut.

A committee is now conferring with architects and preparing a comprehensive scheme for a complete group of college buildings, including the laying out of the plot of ground so as to insure the most favorable disposition of the buildings, walks, terraces, the campus and the courts.

THE PRESENT SITE.

Our present grounds consist of about two and a half acres, in two lots, containing seven buildings. They are made of bricks or stone. The bricks are not very firm and the stone is limestone. To protect and preserve these from the wearing of the sand in the wind and for other causes the houses are plastered on the outside as well as inside. For twenty years our buildings have stood in their bare walls, unplastered and unadorned. But it was felt that we should delay no longer in providing the means for protecting them from the effects of the weather, the wear and tear of the years. Through the generous gifts of certain friends of the college, not members of our church, especially Mr. and Mrs. J. H. Harkness, of New York, it has been possible during the past months (January 1904 to June, 1905) to plaster our entire group of seven buildings. As a group of buildings they are now an ornament to the city and to the home of the only Protestant college in Egypt.

RELIGIOUS WORK IN THE COLLEGE.

The students and teachers have maintained their interest in the College Christian Union. During the year, fifty-six students from the college and the Pressly Memorial Institute decided to live for Christ by giving themselves to the college church. During the past ten years 330 of our students have given themselves to Christ and joined the Protestant church.

The membership of the Union now in college is 114. The Committee on Evangelistic Work in the neighborhood carries on work in fourteen places. Over 300 people regularly attended their meetings in these places, and during the year thirty-four of them professed their faith in the Saviour and connected themselves with the Protestant church.

The number of members now in college in the Volunteer Band is seventy-nine. These students have voluntarily pledged themselves to Christian work in some form in Egypt or the Sudan. Since 1895 230 of our students have joined this Band; 7 of them are now pastors, 24 are licentiates and theologians, 4 colporteurs, 3 doctors and 68 are teachers in missionary schools.

These extracts are taken from the Annual Report of Foreign Missions. It will be interesting to our young people, many of whom are in school or college, to learn of our college in Assiut, Egypt. This one is for boys. Soon the college for girls will be finished in Cairo.

FROM Month to Month.

Board of Directors.

REGULAR MEETING.

Nov. 7th the regular monthly meeting of the Board was held, the President conducting worship; prayer by Mrs. M. C. Porter.

Committee on charts for use of the Board reported that they were ready for use and bill presented, approved and ordered paid.

The leaflets for the Thank-offering department were submitted and not being satisfactory, were ordered returned to the printer for correction.

The Treasurer reported receipts, disbursments and balances in the different departments for month of October. Receipts, including $150.44 of thank-offering, $5,862.81; disbursements, $8,018.71.

Rev. Warnock, of Brooklyn, N Y., was introduced and presented the prospect for extended work in that city.

Foreign Secretary reported that the estimate blanks for our Board had been forwarded to Egypt and India. The traveling expenses of outgoing missionaries was received. Secretary referred to the revival in India and the Board agreed to form itself into a prayer circle to spend at least fifteen minutes a day in prayer for the fuller outpouring of the Spirit on the whole church.

Mrs. Mary W. Porter, acting Secretary of the Home for Missionaries' Children reports that ten children are being cared for. Mrs. Lansing is in charge of the Home. Mrs. Donaldson was elected to fill the vacancy on the local board. The report of Miss Schaffer treasurer, was approved.

The committee appointed to visit the Freedmen's field reported that they would go to Alabama this week, and visit the others later on a separate trip. The painting of McDill Hall was reported finished at a cost of $54. A thank-offering of $25 reported from Prairie W. M. S. Supt. Cotton sent to Treasurer $300, proceeds of sale of farm products.

Home Secretary reported letters from Miss Stewart, Philadelphia; Miss Torrance, Los Angeles and from Rev G. W. Morrison. Mr. Speer was appointed to take charge of Simnasho mission until spring and Miss Montgomery was released at her own request. Two applications for aid in ministerial relief were granted.

Junior Secretary reported a letter from Secretary Little, of Junior Union, asking for conference, and on motion Mrs. Stevenson, Mrs. E. M. Hill and Mrs M. C. Porter were appointed a committee to meet with Junior Union Secretary. Mrs. M. C. Porter was authorized to attend meetings of committees on Interdenominational Conference and School of Methods Nov. 8th and 9th.

ADJOURNED MEETING.

Adjourned meeting of the Board on Nov. 21st was opened with devotional exercises conducted by First Vice President, Miss E. D. Brown, Mrs. E. M. Hill leading in prayer.

Recording Secretary read a letter from John R. Mott, chairman of the Executive committee of Student Volunteer Convention asking that delegates be sent to the meeting at Nashville, Tenn., Feb. 28th to March 4th, Mrs. Herron and Mrs. E. M. Hill were appointed delegates and Mrs. M. C. Porter and Mrs. Yourd alternates.

Foreign Secretary reported a bill for estimate blanks, which was approved and ordered paid. In view of the facts that we have salaries waiting, and have authorized the purchase of land in the Soudan, a motion carried that we make an effort to send two missionaries to the Soudan and the Secretary was authorized to make this want known through the Magazine and church papers.

Literature Secretary reported a balance of $41.19. Sales for month of October amounted to $35.92.

The report of Miss Schaffer, local Treasurer of Home for Missionaries' Children, was read by the Secretary, Mrs. Nease, and approved.

Business manager of Juniors' Magazine presented a bill of $55.83 for printing.

Secretary of Young Women's Work reported a new society at Rock Island, Ill, Secretary authorized to provide envelopes for young women's societies, with pictures of missionaries they are to support on them, and send with a circular letter to president of societies.

Parsonage Secretary reported the loan of Liberty, Nebraska, repaid in full.

Home Secretary reported that Mr. Speer would take charge of the Simnasho mission at once.

Field Secretary reported three women societies organized in Frankfort Presbytery—Frankfort, Paris and Cross Creek.

REGULAR MEETING.

Dec. 5th the regular meeting of the Board was held, Mrs. Herron presiding and conducting devotional exercises.

Thank-offering Secretary reported orders for

Treasurer's Report for Month of November, 1905.

It is desired that all money should be in form of even dollars except on Parsonage Loans.

PRESBYTERIAL.	Medical and Foreign Missions.	Foreign Schools	Foreign Salaries	Home Missions	Indian Missions	Freedm'ns Missions	Junior Special	Church Extension and Parsonage	Minister'l Relief	Paymnt on Parsonage Loans	Returned on Loan Investments	Home for Missionr'y Children	Women's Asso. Work				Semi-Centennn'l Fund	Magazine Fund	TOTAL.
													Orph'n Home	Col'bia Hospital	Home for Aged People				
Allegheny		1600	157 00	20 00	5 00	35 00													288 00
Argyle							20 60												20 00
Boston	20 00							5 00	5 00										30 00
Chartiers							5 00												5 00
Cleveland	8 00			8 00	3 00	9 00		3 00	5 00										36 00
College Springs			300 00																300 00
Conemaugh			75 00																75 00
Detroit				11 00		4 00		4 00											19 00
Frankfort	5 00			4 00	26 00	1 00													36 00
Illinois Central	25 00																		25 00
Illinois Southern	10 00		84 00	6 00			2 50												102 50
Indiana	10 00		50 00		5 00								1 00						66 00
Kansas City			35 00																35 00
LeClaire	19 50		21 00				4 00												44 50
Los Angeles			47 00																47 00
Mercer	20 00		60 00	20 00		18 00	9 00	10 00					16 00						148 00
Monongahela	110 00	110 00	1093 00	30 00	67 00	60 00													1470 00
Muskingum	80 00		118 25	94 00	11 42	98 00		10 00											406 67
Ohio First							1 10												1 10
Oregon			27 00	5 00															32 00
Pawnee	5 00			18 40	5 00	10 00	8 00	5 00											51 40
Philadelphia							3 00												3 00
Pittsburg		32 00																	32 00
Puget Sound	5 00		5 00																10 00
Spokane			4 00	10 00															14 00
Westmoreland	5 00		45 00	20 00	18 00	5 00			14 00						5 00				112 00
Wheeling	20 00			15 00		10 00		10 00	10 00										65 00
Xenia	48 00		174 00	15 00	30 00	10 00		30 60	30 00								359 00		698 00
Miss L. Robinson, Unionville Center, O						1000 00													1000 00
Y. W C. A., Tarkio College		25 00																	25 00
N. B. Cotton, Supt.						†300 00													300 00
Mr. and Mrs. G. M. Paden			50 00																50 00
DuBois, Pa.										86 55									86 55
Liberty, Neb.										300 15									300 00
First Topeka, Kans										100 00									100 24
Fifth Chicago, Ill										88 80	231 00								319 80
Y. P. S. of The Ridge					5 11														5 11
Fayoum M. S., Egypt							3 50												3 50
North Bend Cong, Neb			125 00																125 00
A Friend of Missions	*50 00	*50 00																	100 00
18th, Pittsburg										86 03									86 03
Stafford, Kan										27 75									27 75

(CONTINUED FROM PAGE 269.)

| | | |

for the advancement of God's kingdom.

We extend our sympathy to the bereaved family and commend them to the Savior whom she loved and served.

MISS ELIZA MCDILL,
MRS. MARTHA ORR,
MRS. BINA HAWLEY, } COM.

Miss Mary Munford.

"Death should come gently to one of gentle mold like thee" And so death came to Miss Mary Munford on the evening of June 30th, 1905.

Although she had been in failing health for a year past, few of her friends realized her condition was so serious until they were saddened by the announcement, she had fallen asleep. She was a member of the W. M. S. of the United Presbyterian church of Princeton, Ind., ever since its organization. She did her work for the Master in the most quiet unobtrusive manner, always regretting she could not do more. She never neglected the duty nearest to her for something farther away. Her charitable work was done in the true gospel spirit modestly and unheralded, In sympathy she entered into the every day trials of her friends and we as a society shall miss her kind words and her welcome as we assemble each month

The desire of the members of the missionary society to express their appreciation of Miss Mary's true worth of character prompted the sending of these lines. COMMITTEE.

Mrs. H. M. Lourie.

The Ladies Missionary Society of the United Presbyterian Church of Keokuk, Iowa, desires to place on record a tribute of love and respect to the memory of Mrs. H. M. Lourie, who was called to her Heavenly Home, September 1st, 1905.

Her life was one of active service in the work of the Master, whom she dearly loved to serve. She was an earnest Christian, devoted to her home, her church and her society, ever willing and anxious to do her part for the glory of God and the welfare of mankind. She always maintained a deep interest in our mission work, while her loving smile, accompanied by kind words and deeds, was an incentive to others less faithful in the discharge of duty. She was just in the prime of life, and much needed in her home and with her family, but God saw fit to call her higher.

To the bereaved family, we extend our tenderest sympathy in this, their hour of great sorrow, commending them to our Heavenly Father "Who doeth all things well."

MRS. L. WHISTON
MRS. THOS. REDDIE, } COM
MRS. O. W. WEYER,

Mrs. James McArthur.

The Women's Missionary Society of the First United Presbyterian Church, of Troy, N. Y., desires to place on record a tribute of love and respect to the memory of Mrs. James McArthur, who passed from our midst on September 18th, 1905, after an illness of four weeks.

Mrs. McArthur was the first of our members to be called home. Although quiet and unassuming in manner, she was always ready to aid in the work of the society and always a regular attendant at its meetings when her health would permit. She will be sadly missed in both church and society work.

We extend our deepest sympathy to her husband, daughter and son, commending them to the loving Saviour, whom she served, and with whom she now abides.

Her memory is a legacy to all who loved her.

"They never quite leave us, our friends who have passed
Through the shadows of death to the sunlight above.
A thousand sweet memories are holding them fast
To the places they blessed with their presence and love."

MRS. I. DEFOREST.

Mrs. Ellen McAllister.

The Ladies Missionary Society of Dunbar, Neb., offer this tribute of love and respect to the memory of Mrs. Ellen McAllister, who was called to her heavenly home June 30th, 1905.

She was a faithful, consistent member, always interested in all the work of the society and congregation. Her place in the society, prayer-meeting and church services was never vacant except in sickness. Her loyalty was an inspiration to us all.

We extend to the bereaved sons and daughters our sympathy and commend to the tender mercies of Christ Jesus.

MRS. LIZZIE WESTBROOK,
MRS. T. C. MAUGHLIN, } COM.

Mrs. Maria Sidley.

This mother in Israel was a much respected member of the First Mercer congregation and the vice president of its L. M. S. at her death. She was a woman of strong faith in God and of love for his word and house. Conscientious and faithful to her duty she did what she could for the honor of her Saviour, and the advancement of his Kingdom. She was a sister of Rev. R. H. Barnes, of York, Mo., and a cousin of the late Dr. C. J. Vincent of precious memory. COM.

Mrs. Margaret Currie.

The Woman's Missionary Society of the First United Presbyterian Church of Portland, Ore., has recently sustained a great loss in the death of Mrs. Margaret Currie, which occurred July 2nd., 1905.

Up to the time she was laid aside by illness, which was many months before her death, she was regular in her attendance upon the monthly meetings of the society, and her faithfulness, energy and desire to be useful, will long remain in the minds of the members, a pleasant memory.

The United Presbyterian Church owes much to the pioneers on this coast who brought their religion with them, and kept bright the family altar and the public worship of the sanctuary. Among these were Mr. and Mrs D. C. Currie who crossed the plains in 1866. She will be missed in the family, in the church, and in the society, but her life in all these relations showed her readiness to depart and be with Christ.

COM.

EATING MY MORSEL ALONE.

"If I have eaten my morsel alone!"
The patriarch spoke in scorn;
What would he think of the Church, were he shown
Heathendom, huge, forlorn,
Godless, Christless, with soul unfed,
While the Church's ailment is fullness of bread,
Eating her morsel alone?

"I am debtor alike to the Jew and the Greek,"
The mighty Apostle cried;
Traversing continents souls to seek
For the love of the Crucified.
Centuries, centuries, since have sped;
Millions are famishing; we have bread;
But we eat our morsel alone.

Ever of them who have largest dower
Shall heaven require the more;
Ours is affluence, knowledge, power,
Ocean from shore to shore;
And East and West in our ears have said,
"Give us, give us your living bread"
Yet we eat our morsel alone.

"Freely as ye have received, so give,"
He bade, Who hath given us all.
How shall the soul in us longer live,
Deaf to their starving call
For whom the blood of the Lord was shed,
And His body broken to give them bread,
If we eat our morsel alone?

From Associate Reformed Presbyterian.

AN OUT-DOOR SERVICE IN AFRICA.

From BIBLE SOCIETY RECORD, October, 1905, Page 155.

THE COLLECTION FOR FOREIGN MISSIONS, ELAT, WEST AFRICA.

From BIBLE SOCIETY RECORD, Page 152, January, 1905.